CHRISTIAN SECRETARY.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES"

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THE CHRISTIAN SECRETARY,

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LETTER FROM PROF. CHASE.

PARIS, April 15, 1833.

To the Editor of the Christian Watchman,

Dear Sir,—It was not till very recently upon my returning to this city from Rome, that I received your letter of the 16th of February.—Your desire to receive for publication in the Watchman a series of letters on the moral state of France, is a laudable one; and I regret that the circumstances in which I am placed seem to preclude my furnishing such a series. I am now fully occupied in the affairs of the Mission; and, after visiting London to perform a service committed to me by the Board, it will be my duty to return as soon as possible to my labors at Newton.

In the mean time, the relation in which I stand to the Board gives them a primary claim to the communications which it may be in my power to make. We have a momentous question to decide. It were comparatively easy to give sketches of a thousand interesting things that fall under the superficial observation of a stranger in France, and to send home spirited declamations on its religious state. But then, a stranger is liable to be deceived by first appearances and partial views: and if he feel the weight of a responsibility like that which rests upon me, he will not consider himself at liberty to make hasty communications. He will be constrained to direct much of his attention to objects which are likely to be overlooked at first, and which are not the best adapted to interest most readers, or which perhaps are of such a nature that the premature trumpeting of them over the world would injure some of our fellowmen whom we would gladly benefit.

This explanation, I hope, will be satisfactory to you, my dear sir, and to other judicious friends.

In regard to Rome, I would just mention one remarkable fact:—In that renowned and magnificent city, there is published but one newspaper, and that a very small one.

But the Roman press is not entirely idle. It has, within a few weeks, sent forth in English an "Explanation of the construction, furniture and ornaments of a church; of the vestments of the clergy, and of the nature and ceremonies of the Mass; by the Rt. Rev. John England, D. D. Bishop of Charleston, U. S. A. Honorary Member of the Rom. Pont. Academy of Archæology, &c. &c. *Printed for the Foreign Catholic Library.*"

This work is dedicated "to his Eminence Cardinal Weld," at whose suggestion it was undertaken. The dedication is dated, Rome, March 5, 1833; and it closes thus:—"One other circumstance adds much to the gratification which I have thus experienced; when in the Cardinal who to-day labors for the progress of religion in the United States, I discover the Acolyth, who nearly forty-three years ago, in the chapel of his family castle, bore the censer at the consecration of the first prelate of the American Hierarchy. Yes, my Lord Cardinal; it is for me a great consolation, as an American Bishop, to have been thus employed by a member of the August Senate of our church, whose ancestors have, through a desolating persecution of centuries, preserved their uncontaminated faith, and who, emulating their fidelity, has himself officiated even as a youth, at the consecration of John Carroll, the friend of his country, the Missionary, the prelate, the metropolitan, and I trust the saint as well as the sage, that upon the western continent, under the auspices of Pius VI. cultivated that grain of mustard seed, which, growing so rapidly into a mighty tree, is now under the protection of Gregory XVI. extending its branches; promising not only to continue its shelter to those that already repose under its influence, but even to those children of the desert who have so long been exposed to the scorchings of infidelity, and suffered from the parching thirst of the word of God, because the living stream of the gospel has not reached their abode."

In the second volume, presenting an explanation of the ceremonies of the Holy week, the author proceeds thus:

"We must, previously to considering the ceremony performed at the Papal Chapel, become acquainted with the stations, officers, and duties of the attendants.

"*The Pope* is not only a bishop, but is visible Head of the church, and is therefore attended by a more numerous and dignified body of clergy than waits upon any other prelate. He is also a temporal sovereign, and has of course the proper officers of the state, attached to his court. They also are to be found in his chapel. This is not a public church in which he officiates as the celebrant; it is his private place of worship, where the offices are performed by his clergy, but in which the proper respect is always paid to his Holiness, both as the pontiff and the sovereign; and he occasionally performs some few of the ecclesiastical functions.

"His throne is placed at the Gospel side of the altar, having, on each hand, a small stool for his two attendants. On Palm Sunday, he wears a large cope of a bright purple color approaching to red; over the clasp which fastens it on his breast, is a silver plate, called *a formal*, a considerable portion of which is finely gilt: on this in beautiful relief, is the figure of the venerable ancient of days, Dan. vii. 9: clouds are embossed wreathing about the figures of attending cherubim, Exodus xxv. 18, and circles of precious stones surround the entire; one larger and more beautiful than the rest occupies the centre, Exodus xxviii. 29. On his head is a plain mitre of silver cloth. This is his ordinary church vesture at present, on days of penance or mourning.

"Down to the time of Pius VI. from that of Clement VIII. about the year 1600, the Popes had a splendid formal of pure gold, with a rich olive branch of fine enamelled green, of the same metal, surrounding three large knobs of valuable oriental pearls. But this was not the only property of which the church was plundered during the pontificate of that heroic and venerable successor of Peter.

"*The Cardinals* are the high Senate of the church and the privy council of the sovereign. They are selected by his Holiness from amongst those ecclesiastics most distinguished for their learning, piety, and other estimable qualifications. In ordinary dress, in essential authority and in general rank, all the members of the sacred college are upon a perfect equality. Though not always known by the same appellation, nor always enjoying the same privileges, their body is one of the most ancient in the church: and they are the representations of its hierarchy.

"Six of them are cardinal Bishops; they are ordinaries of what are called the suburban churches, or those within the immediate district of the city of Rome.

"The Dean of the sacred college, who is the senior, is Bishop of Ostia and Veletri; the next is Bishop of Porto, St. Rufina and Civita Vecchia, and subdean of the sacred college; the other four take rank according to the date of their attaining a suburban Diocess; these are the sees of Sabina, Frascati, Albano and Palestrina. They sit on a bench which extends from the right of the platform on which the throne is erected, towards the front entrance to the chapel, the senior being nearest the throne; next to them, the senior Cardinal priest is seated upon the same bench, and his brethren who represent the priests, sit successively in the order of their appointment to the sacred college. It is required that each should be in the holy order that he represents; but it generally happens that several of the Cardinal priests are in fact, bishops; and some of the Cardinal Deacons are also in the order of bishop or priest; but it is also in the power of the pontiff to dispense for good reason, from time to time, with the execution of the law which makes it obligatory upon a Cardinal to receive the holy orders befitting his rank, within twelve months from the date of his appointment, under pain of rendering his nomination void. It sometimes has happened that such a dispensation was granted, especially to enable a man well qualified for the situation, though not in holy orders, to hold the office of secretary of state.

"The two senior Cardinal Deacons assist on the right and left of the papal throne; the others according to their seniority occupy the bench opposite that of the bishops and priests, the senior being the nearer to the throne. But when the Pope solemnly officiates, the three junior Cardinals of the order of priest, sit at the side of the deacons on that part of the bench, which is more remote from the throne; yet so as that the junior Cardinal priest is nearest to the junior Cardinal deacon. When there is a full attendance of the sacred college, the number of priests on that side will frequently be more; and if only one deacon should attend besides those who assist the Pope, he will sit at the same side with the bishops and priests.

"The whole number of the sacred college is seventy, viz.: six bishops, fifty priests and fourteen deacons. This number, however, is seldom full. At present the bishops are five, the priests thirty-seven, the deacons ten, making in all fifty-two, and leaving eighteen vacancies. Of the present college, Pius VII. created twenty, Leo XII. eighteen, Pius VIII. three, and the present Pope, Gregory XVI. eleven. The Pope has also reserved three *in petto*, that is, he has declared to the consistory or assembly of the sacred college, that he has made the appointments, but he has, for sufficient reasons, not as yet published the names of those promoted. When he shall have done so, they will take rank from the period of his declaration and reservation of the names, and not from that of their publication; so that they will outrank all of the same order, that have been created in the interval. But if the Pope should die without publishing their names to the consistory, the nomination is without effect. The present number of Cardinals in the city is thirty-two.—Upon the vacancy of the holy see, the sacred college have the government of the church, and are invested with authority to administer the States; they are the electors of the new Pope, whom they select from amongst their own body. The cardinal priests are the titulars or rectors of the principal parish churches or stations in Rome; and the cardinal deacons have also their titles from some of the ancient churches of the city. It is also the privilege of the first cardinal deacon, to announce to the people the election of the Pope, and to crown him. The first cardinal priest has, except when the Pope solemnly celebrates, a seat on the platform of the throne of one of the assistant cardinal deacons, and it is his duty to offer the incense, &c.; on the more solemn occasions this duty devolves upon the first cardinal bishop.

"Each Cardinal has chaplains, one of whom always attends his Eminence in the chapel, or at public functions. On ordinary occasions this chaplain wears a purple sutan and cincture, and sometimes a cloak; he sits on the steps before his Eminence, whose beretta or square cap, he holds; he also either displays, gathers up, or carries the cardinal's train, as might be necessary; and on those occasions when his Eminence wears the mitre, his chaplain wears a surplice and a scarf like a stole, with which he sustains this ornament, when not actually worn by the cardinal.

The usual dress of the cardinals in the chapel is a red sutan or cassock, with a cincture of the same color, having tassels of gold, red stockings, a rocket over which they usually wear a *cappa* or ample cloak, with a large tippet of white ermine, which hangs over the shoulders and chest. They take off the ermine in summer. On their heads they wear small red skull-caps, and sometimes square red caps. In times of penance and mourning they change the red robes to violet color, and on two or three particular days to rose color. On solemn occasions when the Pope officiates, or when there is a grand procession, they all wear red shoes, and mitres of white damask silk; the cardinal bishops wear copes, the cardinal priests, chasubles, and the cardinal deacons, dalmatics, of the color proper for the solemnity; but on days of penance, the deacons wear chasubles. Under those vestments they have the cassock, cincture, rocket, and amict. During the vacancy of the See, when giving their votes, they wear large purple mantles, called *croccia*, and on some less solemn occasions they wear over the rocket a mantaletta or short cloak, through which they put their arms; and over this a mozetta, or tippet, with a small hood, on which occasions the cardinal bishops exhibit over this last the chain of the pectoral cross, but the cross itself is not seen. This may be considered as their dress of state, when not engaged in sacred functions: but when in full jurisdiction, that is, in the churches of their titles, or during the vacancy of the holy See, the manteletta is always laid aside. Cardinals promoted from any of the religious orders, preserve in their robes, the peculiarity of color belonging to that association, and never use silk.

"Next in rank to the cardinals, and in the order in which they are here printed, are the patriarchs of Constantinople, Antioch, Alexandria and Jerusalem. Their court dress is the same as that of a cardinal in sutan, cincture, rocket, manteletta, mozetta, and cross, except that the color is purple. Next to them rank, according to the state of their being inscribed as assistants, the archbishops assistant at the throne, and, then, in like gradation, the bishops assistant at the throne. In the Papal Chapel they all sit on the bench to the left of the throne, and over their sutans and rockets all these wear a purple serge cappa gathered up and the fold brought under the left arm, with a tippet of white ermine. The patriarchs wear exactly a similar dress; and when the Pope solemnly officiates, they all wear amicts over their rockets, and copes of the proper color, with mitres of plain linen. The first of the assistants holds the book, and the second the lighted candle for the holy father, when he reads or sings. When the solemn service is performed by the Pope at his throne, these assistants sit or stand on the steps at each side.

"Amongst these are generally two of the domestic prelates of his Holiness, viz. his almoner, who is generally an Archbishop *in partibus infidelium*, that is, of some see, in which there are few, if any Christians, and which being under the dominion of the infidels, renders it perfectly easy to have him permitted to reside in Rome, the law requiring the residence of a bishop at his see, being in this instance dispensed with: the other is the sacristan of his Holiness, who is since the time of Pope Nicholas IV. about 1290, an Augustinian friar, generally bishop of Porphyry *in partibus*. His duty is to keep all the ornaments and church furniture, and to see every thing properly prepared: a priest of his order is his assistant. The sacristan wears a black cappa with black fur.—And here it is remarked once for all, that when a member of one of the religious orders is promoted to a prelacy, though he conforms to the general fashion of the dress appropriate to the rank to which he is promoted, he keeps the color of the religious community from which he was taken. The sacristan gives the holy water to the Pope, except when it is administered by a cardinal, or vicar of the cardinal archpriest, in his own basilic: he administers the last sacraments to the holy father in his illness, celebrates mass, and says the prayers for the cardinals in conclave;—and is rector of the parish of the papal family.—The patriarchs of Venice, of the Indies, of Lisbon, of Antioch of the Greek Melchites, of Antioch of the Meronites, of Antioch of the Syrians, of Babylon of the Chaldaic rite, and of Cilicia of the Armenian, can also have places in this rank; they have precedence according to seniority of appointment.

"It would be natural for a stranger to imagine that this place of assistant bishop was merely an ecclesiastical rank. Such however is not the fact; for those bishops have no additional jurisdiction therefrom, nor does this distinction give them any precedence outside the papal chapel. Besides from the nature of one of their privileges, viz. that *they have such nobility as if they were sons of counts*, it would appear that like cardinals, they are attached to this chapel, not merely in their ecclesiastical character, but also as a sort of minor nobility in the court of the sovereign," &c. &c. &c.

Dear Sir! I add no comment. None I think is needed. Let the language of the Right Reverend Doctor speak for itself. The lovers of Christian simplicity and of our Republican institutions can easily make their own inferences. —Only let them, as Christians and as patriots, ponder well the nature and tendencies of the system, a part of which is here presented.

Yours as ever, IRAH CHASE.

Christian Watchman.

LETTER FROM ROME.

*Extract of a letter from Prof. Chase, to the Hon. Heman Lincoln, dated Rome, March 9, 1833.**

Dear Sir,—Amidst the superb edifices and the ruins of this ancient city, among which I have just been walking,—I have seen the remains of the triumphant arch of Septimius Severus, of Titus, (erected to commemorate his taking Jerusalem and subjugating the Jews,) and of Constantine; of the great amphitheatre; and of many other magnificent structures in the vicinity of the Capitoline hill. Near the arch of Septimius, the old pavement,—recently brought to light,—was buried fifteen or twenty feet under ground by the rubbish and soil that had been accumulating from age to age. Shrubs are growing on the high rocks of the amphitheatre, as on the impending cliffs of a mountain. What a change since the time when, at its "dedication," the emperor Titus exhibited gladiatorial shows in its arena, during a hundred days! On that one occasion, five thousand wild beasts, and some thousands of gladiators were sacrificed; and shouts of exstacy and admiration from the polished Roman people, rent the air; for in that vast structure were seated more than one hundred thousand persons. In its arena, too, the persecuted Christians were tormented and slain by wild beasts for the amusement of the people; and from the very spot on which I have been standing, the blood of unnumbered martyrs cried aloud to heaven.

But I have no time at present to expatiate on the various objects around me. Interesting as any of these may be in respect to *the past* I regard them mainly in their bearing upon *the future.* And I trust I shall not for a single hour, forget the purposes for which, through the confidence of my dear and respected brethren, I have an opportunity of reading the men and the manners, the prejudices, the wants, and the dangers of one of the most interesting portions of the human family in the present age. In visiting this city, I am confident that I am becoming more fully acquainted with the state and prospects of France than I should have been, if I had spent the whole of my time in Paris. This may seem paradoxical; but, when I see you, it will, I doubt not, be satisfactorily explained.

At Paris, I was furnished with letters of introduction to the American Consul and to the Prussian Ambassador at Rome, by both of whom I have been most kindly received. My interview yesterday with the Ambassador and his lady was peculiarly gratifying. They have the reputation, (and justly, so far as I can judge,) of being decided, evangelical Christians. Some part of the conversation turned naturally on the religious state of France. He seems to have an accurate knowledge of the present posture of French affairs, ecclesiastical as well as political. He is, indeed, at a point of observation in several respects the most commanding; and he feels a deep concern for the progress of genuine Christianity. He spoke of the unhappy effects that have resulted, and that will always result from mingling ecclesiastical and political affairs. He said that relief must come to France, but *how* he could not tell. It could not be expected on the one hand, from a half-bigoted, half-hypocritical priesthood under the banner of tyranny, nor on the other from the sceptical and licentious, who would plunge the nation into anarchy. And he expressed his deep regret that the ——— have given a political character to their otherwise excellent religious paper. He knew well the reason that had induced them to do it, namely their desire to secure the attention of people who have no taste for any thing that is not seasoned with politics. But he said, the thing is wrong, and betrays a want of faith. God brings to nought the wisdom of men, and teaches us to perform his work in his own way, to do as the apostles did—begin and proceed uprightly with a few adherents, if only a few we can gain by truly Christian efforts, and not doubt that, in due time, the Lord will give us more.

Remarks like these from such a source, or indeed from any source, are worthy of being remembered. I am sure they will meet with your hearty approbation, and that every member of the Board will rejoice in knowing that sentiments so Christian are held, at Rome, by the representative of one of the great powers of Europe.

The expenses of living here, are less than at any place at which I have been in France; and as to health I have reason to "thank God and take courage."

As ever, yours, IRAH CHASE.

P. S. My best regards to Dr. Bolles, and Dr. Sharp, and all the brethren. O that I could add, "they of Italy salute you."

* Owing to Mr. Lincoln's absence, this letter had remained unopened till his recent return to this city.

From the Boston Recorder.

DETROIT. ROMANISM.

Extract of a letter from Detroit, Michigan Territory, dated June 4. 1833. By a Lady, to her sister in Massachusetts.

"A few weeks since, ten or twelve bishops, vicars and priests, with several nuns arrived—one of them, the famous Countess of R. who founded the schools and nunneries of Georgetown and Pittsburgh. They visited all the principal families where they thought they could find access—looked at some of the best houses in the city, which they offered to purchase for the establishment of an Institution, "which was so much needed in this country," and where "Protestants should be favored with every advantage!" Finally, pretending not to find sufficient encouragement, they apparently took a final farewell—but, Jesuit-like, they left money in the hands of a Protestant agent (for they had plenty of cash) to make such purchases as they had chosen; and it was not till a flaming advertisement came out in the newspaper, that scarce any one had a thought they were going to return. There is also a College for young men to be established about two miles above the city, in a delightful situation, and where, "Protestant young men, in most instances, may be educated, gratis!"

And yet—"there's no danger! Oh, we shall never turn Catholics"—say many—and no exertion is made—no effort put forth to hinder their progress—nor even a prayer offered, save in the closet, for deliverance!

It seems astonishing to me, that the importance of this situation is not more deeply felt at the east. Should this key-stone of this north-western edifice so rapidly rising, once attract the attention of the pious and reflective; I am sure we should not remain long as a bait for the hook of every enemy; and now is the time to work. The Catholics have not *yet* got a footing among us, and they cannot stay here, unless supported by Protestants—for all the French are poor—and they depend *entirely* on the deluded Protestants, who will be ensnared by them, for a support; and, there is not a voice raised to put them on their guard!

We need a powerful minister.

O! that I had a voice that could reach over all New England, and inform them how much could be done here at the present time by a little exertion. Hundreds of emigrants arrive here daily, and the influence that pervades this little city will be felt hundreds of miles from this place, and affect thousands of souls."

In another letter, the same writer says of Detroit, "It is as it were the key of all this western world—a port, where every sailor who stops at our wharves, must participate in a greater or less degree, of the baneful or salutary influence that pervades the place; for hundreds of miles, this is the depot, the resting place, the haven of the soldier, the sailor, the merchant or the pilgrim." Again, "There is not in America a field, where talents and piety could be exerted, with a more certain, extensive and beneficial influence, than on this spot, unwept, unsung, unrecorded, by philanthropist, poet or historian; yet not undrenched by the blood of the different nations."

From the advertisement alluded to above we make the following extracts: "The Superior of the Sisters of St. Claire's Seminary, Pittsburgh, having personally visited Detroit, and met with every encouragement on the part of the inhabitants, has determined to locate a branch of her order in that thriving city."

"The plan of education adopted by the Ladies of St. Claire, comprehends all those attainments which may be found necessary, useful and ornamental in Society.

Pupils of all denominations will be received without the least distinction, or attempt to change their religious principles; but to preserve order, they will be required to conform to the rules of the School."

"The dress [of the pupils] will be uniform; consisting of two black bombazette frocks, and two white ones with capes, two black bombazette aprons, handkerchiefs, towels, &c. &c."

"Bulletins will be issued every three months, relative to the health, improvement, application and manners of the pupils."

We are astonished to learn that a school of this description "meets with every encouragement from the [Protestant] inhabitants" of Detroit. But we are assured that this language of the "Superior" is not a vain boast. So it is; the Protestants of that "thriving city," are prepared to commit the intellectual and moral discipline of their daughters to the hands of Catholics, to surrender them, at the most susceptible period of their lives, to the guidance of those whose labors will be directed to their conversion to Romanism and will result in persuading the children that their parents are heretics.

It is *said*, that no attempt will be made to change their religious principles. *Timeo Danaos:* "but to preserve order, they will be required to conform to the rules of the school." What are these rules? I wish, Mr. Editor, that some of your correspondents, learned in these matters, would inform us. Are not the pupils required to attend Catholic worship? to say mass? to read Catholic books? to assume the Catholic dress? to perform Catholic penances? and are they not forbidden to read the Protestant Bible, and other Protestant books of devotion? And have they not constantly before their eyes examples of Catholic zeal and bigotry? And are they not made familiar with the whole course of Catholic ceremonies, and taught to regard them as essential to salvation, at least in the opinion of their teachers?

For one, I have no confidence in Catholic assertions. "No faith is to be held with heretics." "The end sanctifies the means." These maxims lie at the foundation of Romanism. And it is folly, nay, more, madness, to repose confidence in the declarations of men, whose religion requires the sacrifice of truth, when truth stands in their way.

In Dick's "Philosophy of Religion" I met with the following fact, which may serve more purposes than one; for while it shows the *cruelty* of Romanism, it furnishes a fine illustration of the *whole* character of the system.

"On the entry of the French into Toledo during the late Peninsula war, Gen. La Salle visited the Palace of the Inquisition. One of the instruments of torture there found, deserves a particular description. In a subterraneous vault, adjoining to the audience chamber, stood in a recess in the wall, a wooden statue, made by the hands of monks, representing the Virgin Mary. A gilded glory beamed round her head, and she held a standard in her right hand. Notwithstanding the ample folds of the silk garment which fell from her shoulders on both sides, it appeared that she wore a breastplate; and upon a closer examination, it was found that the whole front of the body was covered with extremely sharp nails and small daggers, or blades of knives, with the points projecting outwards. The arms and hands had joints, and their motions were directed by machinery, placed behind the partition. One of the servants of the Inquisition was ordered to make the machine manœuvre. As the statue extended its arms and gradually drew them back, as if she would affectionately embrace, and press some one to her heart, the well-filled knapsack of a Polish grenadier supplied for this time the place of the poor victim. The statue pressed it closer and closer; and when the directors of the machinery made it open its arms and return to its first position, the knapsack was pierced two or three inches deep, and remained hanging upon the nails and daggers of the murderous instrument."

This statue is a fair representation of Romanism. It has, to the eye of the careless observer, a beauteous form. It has a countenance of much simplicity, and quiet devotion. It is arrayed in rich and flowing robes. But beneath them are "daggers." It has joints in its arms and hands, which enable it to make what motions its ministers please. These motions are regulated by an unseen machinery. It extends its arms, with great deliberation, and apparent affection—and, with a smiling face, presses its deluded victim to its heart—and the pressure is—wounds and death!

Strange the infatuation that has seized on thousands of our fellow citizens! This enemy of civil liberty and the rights of conscience, has drenched whole kingdoms in blood from generation to generation—and holds the same principles still—uses the same flatteries and the same threats and the same violence, wherever it is practicable; and yet—many say—even Christians say—"O there is no danger." Verily, Romanism threatens more calamity to our country than all the Universalism, and Unitarianism, and Infidelity that stalk through the land! And it is not the least terrific aspect of this danger, that Protestants, and even Protestant *ministers*, sleep over it, and flatter themselves and others that "all is well," because the burning lava has not yet appeared outside the crater!

Can nothing be done for Detroit? Cannot a Protestant Seminary for that city and for Mich-

igan be established? Cannot some able man—some John Knox be found to go there and blow the first, and second, and third blast, against the "Mother of abominations?" Cannot missionaries be found for that Territory, who will lift their voice like a trumpet on every hill and make its echo heard through every vale? And cannot those individuals or churches be found in New England—in Massachusetts—the cradle of the civil and religious liberties of the country, who will *support* such missionaries?

More, more must be done for our western country—and done quickly—or we shall soon be overwhelmed by that flood that issues from the mouth of the Dragon, for the destruction of the woman flying into the wilderness. No portion of our country will escape the desolating tide.

God grant that this subject take a stronger hold on the public mind, and draw forth prayers and efforts commensurate in number, fervency, and perseverance, with the magnitude of impending evils.

From the Baptist Register.

MR. JUDSON'S LETTER.

To the Young Men at Hamilton, who contemplate going to the East as Missionaries.

MAULMEIN, *June* 25, 1832.

Dear Brethren—Yours of November last, from the pen of your Corresponding Secretary, Mr. William Dean, is before me. It is one of the few letters that I feel called upon to answer, for you ask my advice on several important points. There is also in the sentiments you express, something so congenial to my own, that my heart is knit to the members of your Association; and instead of a common-place reply, I am desirous of setting down a few items which may be profitable to you in your future course. Brief items they must be, for want of time forbids my expatiating. In commencing my remarks, I take you as you are: You are contemplating a missionary life. First, then, let it be a missionary *life*, that is, come out for life, and not for a limited term. Do not fancy that you have a true missionary spirit, while you are intending, all along, to leave the heathen soon after acquiring their language. Leave them; for what? To spend the rest of your days in enjoying the ease and plenty of your native land?

2. In choosing a companion for life, have particular regard to a good constitution, and not wantonly, or without good cause, bring a burden on yourself and the mission.

3. Be not ravenous to do good, while on board ship. Missionaries have frequently done more hurt than good, by injudicious zeal during their passage out.

4. Take care that the attentions you receive at home; the unfavorable circumstances in which you will be placed on board ship, and the non-missionary examples you may possibly meet with at some mission stations, do not transform you from living missionaries to mere skeletons, before you reach the place of your destination. It may be profitable to bear in mind, that a large proportion of those who come out on a mission to the east, die within five years after leaving their native land. Walk softly, therefore; death is narrowly watching your steps.

5. Beware of the re-action which will take place soon after reaching your field of labor. There you will perhaps find native Christians, of whose merits or demerits you cannot judge correctly, without some familiar acquaintance with their language. Some appearances will combine to disappoint and disgust you; and you will meet difficulties and discouragements, of which it is impossible to form a correct idea from written accounts, and which will lead you, at first, almost to regret that you have embarked in the cause. You will see men and women, whom you have been accustomed to view through a telescope some thousand miles long. Such an instrument is apt to magnify. Beware, therefore, of the re-action which you will experience from a combination of all these causes, lest you become disheartened at commencing your work, or take up a prejudice against some persons and places, which will embitter all your future lives.

6. Beware of the greater re-action which will take place after you have acquired the language, and have become fatigued and worn out with preaching to a disobedient and gainsaying people. You will sometimes long for a quiet retreat, where you can find a respite from the tug of toiling at native work; the incessant, intolerable friction of the missionary grindstone. And Satan will sympathise with you in this matter, and will present some chapel of ease, in which to officiate in your native tongue; some government situation, some professorship or editorship, some literary or scientific pursuit, some supernumerary translation, or, at least, some system of school; any thing, in a word, that would help you without much surrender of character, to slip out of real missionary work. Such a temptation will form the crisis of your disease. If your spiritual constitution can sustain it, you recover; if not, you die.

7. Beware of pride; not the pride of proud men, but the pride of humble men; that secret pride, which is apt to grow out of the consciousness that we are esteemed by the great and good. This pride sometimes eats out the vitals of religion before its existence is suspected. In order to check its operation, it may be well to remember how we appear in the sight of God, and how we should appear in the sight of our fellow men, *if all was known*. Endeavor to let all *be* known. Confess your faults freely, and as publicly as circumstances will require or admit. When you have done something of which you are ashamed, and by which perhaps some one has been injured, (and what man is exempt?) be glad not only to make reparation, but improve the opportunity for subduing your pride.

8. Never lay up money for yourselves or your families. Trust in God from day to day, and verily you shall be fed.

9. Beware of that indolence which leads to a neglect of bodily exercise. The poor health and premature death of most Europeans in the East, must be eminently ascribed to the most wanton neglect of bodily exercise.

10. Beware of genteel living; maintain as little intercourse as possible with fashionable European society. The mode of living adopted by many missionaries in the east, is quite inconsistent with that familiar intercourse with the natives which is essential to missionary usefulness.

There are many points of self-denial that I should like to touch upon, but a consciousness of my own deficiency constrains me to be silent. I have also left untouched several topics of vital importance, it having been my aim to select such only as appeared to have been not much noticed or enforced. I hope you will excuse the monitorial style that I have accidentally adopted. I assure you I mean no harm.

Praying that you may be guided in all your deliberations, and that I may yet have the pleasure of welcoming some of you to these heathen shores, I remain your affectionate brother,

A. JUDSON.

CALCUTTA.

BAPTISM OF BABOO GOPEENATH NUNDI.

On Tuesday evening, 14th of December, another convert was admitted into the Christian Church, in the person of Baboo Gopeenath Nundi, a well educated young man, of respectable family. The ordinance was administered in Mr. Duff's Lecture Room, in the presence of a numerous and most respectable audience, amongst whom we observed a considerable proportion of Natives. After a prayer by Rev. Mr. Mackay, the Baboo was questioned by Mr. Duff, as to his renunciation of idolatry, his belief in the truth of Christianity, his knowledge of its doctrines, and his resolution to follow and abide by them, to all of which he made clear and satisfactory answers, rendered impressive by the evident sincerity, and earnestness of his manner. Mr. Duff then administered the ordinance, after a short but solemn prayer; after which he addressed the Natives who were present, earnestly urging on them the reasonableness and the necessity of at least inquiring into the truths of Christianity, and beseeching them from the example of some of the most talented among them, and the imminent danger of delay, to enter on the search at once. It was evident, that his words produced a considerable effect on many of them, and, we trust, that the impression will be permanent. There was indeed something peculiarly interesting in the circumstances connected with this public profession of the young convert. He was distinguished by a steady and unflinching application, and in the very trying scenes preceding his baptism, he displayed a resolution and devotedness of purpose seldom to be met with in one so very young. It may not perhaps be known to many of our readers, that his baptism had been postponed for a week, in consequence of his being imprisoned by his own family, who have since by an advertisement in the native newspapers, in the bitterest language, cast him off for ever. Having found means to apprize some of his friends of his situation, his brothers were threatened with an application to the magistrate; and, from fear of the consequences to themselves, let him out under a guard, with the promise of returning in the evening.—Accordingly, though with a perfect knowledge of their intention again to confine him, and though the promise was extorted from him by force; he returned to his brother's house at the appointed hour, accompanied by some friends who might bear witness, if any violence was used to him. And here certainly the scene as described by an eye witness, must have been particularly affecting. His brothers and neighbours gathered round him, persuading him to remain; from arguments they proceeded to threats and abuse; from abuse to the offer of bribes, unlimited command of money, perfect freedom of action and thought; nay, not the slightest objection to his belief in Christianity, if he did but stop short of the public profession. Finding all in vain, they made a strong appeal to his feelings, calling him by the tenderest names, putting him in mind of all that he was giving up, and telling him that he would break the heart of his poor old mother, who had but a few years to live. Just at that time, his mother who was probably within hearing, broke out into a howl of agony, which none who heard it, are likely to forget. The young man himself burst into tears, threw out his arms, and walked hastily away, saying, No, I cannot stay! Although he had made steady and satisfactory progress since he came under Mr. Duff's tuition, we were not prepared for a display of such decision and strength of character in so trying a situation. We pray that He, for whom he has forsaken all, may give him fitting recompence, and make him a useful and a valuable servant in his own glorious work.—*Chr. Watchman.*

MISSION TO THE CHIPPEWAS.

Rev. John Clark who has been engaged by the Methodist Episcopal Missionary Society of the United States, to labor as a missionary among the Chippewa Tribe, arrived in this city on Saturday last, accompanied by four Indians, all of whom are devoted Christians. On the evening of the last Sabbath, a scene was presented at the Methodist meeting house, well calculated to awaken the sympathies of Christians, and excite a deep interest in all who were privileged to witness it. After an able discourse from Rev. Mr. Clark, these natives of the forest rose, and in a simple and affecting manner, yet with great fervor, addressed the audience. Thomas, the youngest of the four, in his own simple way, adverted to past years when he visited Detroit, and so frequently beheld poor Indians drunk. He spoke of the cruelty of white men in giving liquor to Indians that destroyed them. He told of the happiness he enjoyed from religion, and how dear to him was the Saviour. He closed his brief but touching appeal with an exhortation to all to seek religion. Thomas was much embarrassed in the commencement of his remarks, and said "he was a poor Indian and could not speak our language very well."

The next Indian who spoke was William Herkimer. Though not less embarrassed than the first, he could speak better English. He briefly contrasted the high and many privileges of the white people with those of the Indians—but said he, "the Saviour is equally precious to the red man as to the white." He spoke with apparently deep feeling of his own sinfulness, and of the preciousness of the Saviour—exhorted Indians to shun whiskey—and prayed that the Great Spirit would lead all to embrace religion.

Peter Jones, the most intelligent of the four, had addressed the meeting previous to the sermon. He speaks our language fluently and with great propriety. His manner was simple, sincere and solemn. The evidence he gave to the reality of true religion, to the power of the Holy Spirit, and of the consolations of the believer, could not but reach the heart, and move the sympathies of a large portion, if not of all his hearers. His prayer in the Indian language, though unintelligible to the congregation, was marked with much fervor and humility of manner; and when at the close, he sent up his earnest desires in our own language, the effect was like the deep and solemn and irresistible appeal of the "still small voice" of God over the whole assembly.

The exercises were closed with a hymn in the Indian language, sung by the four Indian brethren.

These interesting visitors left us on Monday.—Jones and Herkimer will accompany Mr. Clark to Sault Ste Marie, and will labor in the same field among the Chippewas. The other two, Frazer and McGee, will proceed to Green Bay, and will remain with the Menomines.—*Detroit Courier.*

The following extracts from a letter recently received from Burmah, must cause every one who feels for the salvation of the heathen to rejoice. Ere this, we trust, thousands in Burmah have read Christ's teachings, and the story of his dying love.—*N. Y. Bap. Reg.*

MAULMEIN, *December* 19, 1832.

My Dear Brother,—I am happy to say that the New Testament is now out of press. It makes a volume of 624 octavo pages, and has been printed in eight months and twenty-eight days from the commencement of the composition to the close of the presswork. Three thousand copies have been printed—so that the number of pages is 1,872,000!!—The whole number of pages printed since my return from Bengal on the 15th of March last is 2,388,000. The number of Tracts 30,000—and a Spelling-Book of 36 pages in the Karen language 3,000 copies.

There has nothing, however, yet been done in Taling (comparatively speaking) to what must be, in order to print books in that language. I only cut and cast what letters were needed in a Tract of 8 pages. The next Tract which I suppose will be printed in that character requires about fifty new letters to be cut and cast in addition to those already done. This, I suppose, will form a part of my work for the present year, should a kind Providence spare my life.

As to the Karen language, a Tract of 8 pages as well as the Spelling-Book has been printed. The characters for the language are like the Burman except six or eight, and we make the Burman fonts answer for both as far as they will. I am now engaged in book-binding, as the Testament is out and we wish as soon as possible to furnish the native Christians with a copy. There is no room here to be idle—I do not find much time to study. I am now getting the natives in the way of doing many things, which of course relieves me in some measure.

You are aware, perhaps, my dear brother, that for some time past I have had charge of the English chapel in this place. This has engrossed considerable of my time, as I have to try to talk of Christ and his cross, and the way to heaven, three times a week, Wednesday evening, Lord's-day morning and evening. The congregations are not large. The church consists of about thirty members—five of whom were baptized by Br. Judson last Lord's-day. There are several inquiring, and seriousness seems to pervade the whole assembly.

Your affectionate brother,

Mr. D. Bennett. C. BENNETT.

KAREN TRADITION.

To the Editor of the N. Y. Bap. Register.

Dear Brother—The following is a translation of a tradition among the Karens, which has been handed down from time immemorial, and having been requested for publication, is at your disposal. The original, of which this is a faithful translation, is in poetry, and is frequently sung by them. According to the purport of this tradition, the Karens, as a people, are expecting the white foreigners to give them the Word of Life.

J. WADE.

In ancient time, God created the world;
All things were minutely ordered by him.
He, who in ancient time made the world,
Has power to enlarge, and power to diminish.
God, who made the world in the days of old,
Has power to change, as may suit his own will,
The borders thereof, be it more or less.
God, who in ancient time founded the world,
Ordered what should be for food and for drink.
By him was established the tree of trial.
He gave us a law to guide us in all things;
But Satan seduced our progenitors:
He caused them to eat the fruit of trial.
They believed not in God, nor obeyed his voice,
But turned and ate the fruit of trial.
Then became they the subjects of disease;
They became victims of old age and death.
The Lord commanded, but they gave no heed;
He definitely commanded all things,
But they regarded not the divine word.
God is omnipotent, and he is truth.
Him have we disobeyed and disbelieved.
Had we obeyed, had we believed in God,
Pain and disease had then been far from us.
Whoso returns to obedience and faith,
Prosperity shall attend all his steps.
He who obeys shall not be destroyed;
Distress and want shall be far from him.
Let him who hears God's word, do him homage;
Let him minutely believe and obey.
He that rises to serve and worship God,
He is the same as though he were immortal.
Let us rise, let us serve and worship God;
Then shall prosperity crown all our steps;
The Lord our God has returned unto us;
Joyful to us is the voice of his word;
Manifold are his works; they are perfect,
He who believes, he who obeys his voice,
Shall escape the retribution of sin.
Whoso imbibes the true spirit of love,
He shall never meet with adversity.
Great are the works, great are the blessings of God.
With great facility he wrote a book,
Which he gave to the white men with a charge
That they should go and distribute the same.
His servants gave the book of God to men:
This book of God, which he wrote on paper,
He sent to the people of every clime.

From the Emancipator.

LETTER FROM HON. WILLIAM JAY.

The following letter from one of the most distinguished citizens of this State, although not originally intended for publication, is, by permission of its author, presented to our readers.

BEDFORD, WESTCHESTER Co. May 1, 1833.

SIR:—

The duty and policy of immediate emancipation, although clear to us, are not so to multitudes of good people who abhor slavery, and sincerely wish its removal. They take it for granted, no matter why, or wherefore, that if the slaves were now liberated, they would instantly cut the throats, and fire the dwellings, of their benefactors. Hence, these good people look upon the advocates of emancipation as a set of dangerous fanatics, who are jeoparding the peace of the Southern States, and riveting the fetters of the slaves, by the very attempt to break them. In their opinion, the slaves are not yet *fit for freedom*, and therefore it is necessary to wait patiently till they are. Now unless these patient waiters can be brought over to our side, emancipation is hopeless; for, first, they form an immense majority of all among us, who are hostile to slavery; and, secondly, they are as conscientious in their opinions as we are in ours, and unless converted, will oppose and defeat all our efforts. But how are they to be converted? Only by the exhibition of TRUTH. Many a bad cause, but I suspect no good one, has triumphed through the agency of falsehood. The moral, social and political evils of slavery are but imperfectly known and considered. These should be portrayed in strong but true colors, and it would not be difficult to prove, that however inconvenient and dangerous emancipation may be, the continuance of slavery must be infinitely more inconvenient and dangerous. On this head, statements of the future number of the slaves, of their increasing intelligence and strength, and of the probable influence of abolition in the West Indies and Brazil, combined with the change of opinion on this subject throughout the world, would be useful.

An inquiry into the history of emancipation in South America and elsewhere, would tend to show the safety with which it may be accomplished.

Constitutional restrictions, independent of other considerations, forbid all other than *moral* interference with slavery in the Southern States. But, we have as good and perfect a right to exhort slaveholders to liberate their slaves, as we have to exhort them to practice any virtue, or avoid any vice. Nay, we have not only the right, but, under certain circumstances, it may be our duty to give such advice; and while we confine ourselves within the boundaries of right and duty, we may and ought to disregard the threats and denunciations by which we may be assailed.

The question of slavery in the District of Columbia, is totally distinct, as far as we are concerned, from that of slavery in the Southern States.

As a member of Congress, I should think myself no more authorized to legislate for the slaves of Virginia, than for the serfs of Russia. But Congress have full authority to abolish slavery in the District, and I think it their duty to do so. The public need information respecting the abominations committed at Washington, with the sanction of their representatives—abominations which will cease whenever those representatives please. If this subject is fully and ably pressed upon the attention of our electors, they may perhaps be induced to require pledges from candidates for Congress for their votes for the removal of this foul stain from our National Government.

For success in this great cause, we must look to the blessing of God; and to obtain his blessing, we must use only such means as He approves. Of course, all exaggeration, every deviation from truth, all gratuitous and uncharitable crimination, should be scrupulously avoided. Without resorting to fiction, we may have *facts* in abundance, which will make the ears of all who hear them to tingle.

The Emancipator will, I trust, be edited with such adherence to accuracy, and in such a spirit of Christian candor, as to give no cause of regret to its friends, nor for reproach to its enemies, and I hope its facts and arguments will be such as to disprove the charge that the advocates of emancipation are weak and ignorant fanatics.

As to the Colonization Society, it is neither a wicked conspiracy on the one hand, nor a panacea for slavery on the other. Many wise and good men belong to it, and believe in its efficacy. The Society may do good in Africa; and it will rescue many free negroes from oppression, by removing them from the Slave States. As to the voluntary manumissions which it prompts or facilitates, I much doubt whether they will sensibly lessen the number of slaves; nor is it clear to me that the extinction of slavery would be hastened by the immediate removal to Africa of one half of all the slaves in the country; as the value of the remaining half would thus be greatly enhanced, and their owners would of course be less disposed to part with them than they are now.

Your obed't serv't. WILLIAM JAY.

To MR. DENISON.

STEPHENTOWN, N. Y. *May* 25, 1833.

Dear Br. Beebee—I enclose fifty dollars for the aid of missions, from Br. James Adams, of this town—one half of which he desires to have expended in Burmah, and the other in giving instruction to the savage tribes of our western wilderness. This sum is a pension from the Government of the U. S. for services rendered during the war of the "revolution." He intends to apply this bounty annually, as long as he lives, to promote the spread of that gospel which has contributed so much to buoy him up through life and to fit his soul for an "entrance into that rest prepared for the people of God."

Father Adams is now in his 75th year, and it may be interesting to others to know of him, that short but importunate prayers, a lively faith in Christ, with vigorous action, constitute some of the most prominent features of his character. And while multitudes of nominal Christians are sending rum and scalping knives to the untutored sons of the forest, it is truly gratifying to witness the efforts of that bright constellation of tried ones, with a McCoy at their head, who are giving them the Bible, which teaches "temperance, peace on earth, and good will to men."

I rejoice to learn that the era seems now to have arrived, in which the condition of those tribes living beyond the "Rocky Mountains," begins to awaken the sympathies of intelligent Christians of every denomination.

C. TANNER.

N. Y. Baptist Register.

Extract of a letter from a correspondent at the West.

On my way hither I stopped a short time in the city of New-York, providentially, on the week of the annual session of the Hudson River Baptist Association, the meetings of which I of course attended. This is a noble religious body; an efficient auxiliary to the cause of Christian benevolence. As an Association they raised for Domestic Missions the past year, $1000, and several thousand more have been appropriated by the churches for various other benevolent purposes. The standard of missionary feeling is uncommonly elevated among them, and I should think that of personal and practical holiness is proportionably high. Among other very interesting topics of discussion to which I listened with deep attention, was one in relation to a mission to China.

The Report of a Select Committee and Resolution of the body upon this subject, was intended to encourage the Board of the General Convention. The principal speakers were brethren Colgate and Going of New-York, and Hill of Troy. Br. Hill said he had some-time since become satisfied that the Christian world was in a mistake as to the impracticability of attempting the introduction of the Gospel into China. His reading, and conversation with men acquainted with the national customs and prejudices of the Chinese, and more especially his personal observation had convinced him that the rigid jealousies of that people over foreigners was of a mercantile and not of a religious nature. He said he had, in his early days, visited that empire: he had stood in their temples before their idols, surrounded with Chinese, when those idols were the subjects of raillery and derision from himself and the friends who accompanied him, and the Chinese were so far from rebuking them that they actually joined in their mirth. He learned also from good authority (though he could not assert it as a fact which passed under his own observation,) that whenever the prayers of the Chinese, for fair weather or rain were disregarded by their gods, it was a common thing to tear them from their seats and treat them with the utmost indignity. From these and many other facts peculiar to the history of that people, he inferred that they had no religious influence among them that they would cherish with any peculiar regard—their religion was not deeply seated in their affections, and that it might, with no greater difficulty than is experienced in Burmah, give way to the renovating influence of the doctrine of the cross.

However these views may coincide with your own, I must confess that my own mind is much changed upon the subject, and I shall henceforth look upon China as a promising missionary field.

There have been no special outpourings of the Holy Spirit in this Association recently, but still 3 or 400 have been added to the churches by baptism. Seven new churches were also received into the fellowship of the body, three of which are in the city of New-York.

The Session was protracted until Friday afternoon, and they have found it necessary, on account of the increase of business among them, to commence their sessions hereafter on Tuesday afternoon, instead of Wednesday morning.

The next session is appointed at Kingston on the river, third Tuesday in June, and if I live, I shall feel it a privation not to attend.

It will be remembered that in the last week's paper a meeting was reported to have been held in the Centre Church, on the subject of distributing the Bible in foreign lands. Mr. Cone's address on that occasion, as reported by the editor of, and published in, the Conn. Observer, is now with pleasure laid before our readers.

Prayer was offered by Rev. Ansell Nash of Wintonbury. The following resolution was then introduced by Rev. Spencer H. Cone of New-York, one of the Corresponding Secretaries of the American Bible Society.—

"*Resolved*, That this meeting approve of the resolution of the Directing Committee of the Connecticut Bible Society, just mentioned, and pledge their co-operation in carrying it into effect."

Mr. Cone remarked that the resolution adopted by the American Bible Society, in 1829, to supply the destitute in our own country with the Scriptures, was regarded, at the time, as a daring attempt—but the object has been substantially effected. The friends of the Society began to look around for another object co-extensive with the desires and the prayers of the American churches, and they found such an one in the project to supply the world with the word of God, so far as openings were presented for doing it. The Managers voted, in April last, to devote $30,000 to foreign distribution, the coming year, if that amount should be furnished by the churches. At the meeting of the Society in May, many of its friends both from the north and the south, regarded this sum as quite too small, and would have supported the Managers in a resolution to devote $50,000 or $100,000, to this object. Resolutions were passed, at that meeting, contemplating a supply of the world with Bibles as soon as practicable, and instructing the Managers to enter into a correspondence with the British and Foreign Bible Society and other Bible Societies on this subject.

Mr. C. then took a view of the world in reference to the opportunities presented, in different countries, for distributing the Bible. Continued efforts will be needed in the United States to keep up a supply. Among the Indians, to whom we owe a large debt of obligation, many Bibles were needed. The Board of Managers made a donation of $300 last year to aid in circulating the Cherokee Scriptures. Gathered at the foot of the Rocky Mountains under the protection of our Government, the different Indian tribes require the word of God to be distributed among them—and gratitude ought to quicken us in the work. The Bible is translating into the Chippeway language, which is spoken by a large part of the Indians in the North and North-Western parts of our territories; and considerable sums are needed for circulating the Bible among these tribes. South America, also, opens before us a wide field of labor, and we are invited to enter it, as well from its local situation, as from the adoption of our form of government by its inhabitants—constituting with us a constellation of republics.

But passing over the wide expanse of waters—many thousand copies of the Bible were circulated, last year, by two individuals in Moscow and St. Petersburg—but their supply is nearly exhausted.—The extensive dominions of the autocrat are open for the circulation of the scriptures. Bibles are needed, in great numbers in France; and at present, the demand for effort there is peculiar. The Protestant Bible Society of Paris, had something of a political character. A new Bible Society has lately been established in France, called the Paris and Foreign Bible Society, around which, as we understand, the evangelical portion of the community will gather.

In Africa there are various openings for the circulation of the scriptures. The Pacha of Egypt has given to his subjects the liberty of enjoying unmolested their own religion—so that the Bible can be distributed there without restraint. The French have possession of the northern coast of Africa, and this gives an opening for the introduction of the scriptures. On the west are the colonies of Sierra Leone and Liberia—on the south the missionary stations—while the late discoveries and the present expedition of the Landers, promise to disclose to us the interior of Africa, and give us an opportunity to render to that oppressed and injured country, some remuneration for the injustice and violence she has received from the Christian world.

But the most inviting foreign field, is Asia, the cradle and the hive of the human race. India needs Bibles—Burmah is calling for Bibles. The New Testament has been translated into the language of that country, and an edition of three thousand copies has been printed—but what are these among a population of 17,000,000? The American Bible Society granted $5,000 for circulating the Bible in Burmah last year; and they have voted the same sum for the coming year, if the public will furnish the means. Then the Karens, a bordering people, are waiting for the word of God; and as is stated by the missionaries of the Baptist Board, now in this country, they have a tradition that man has fallen and has lost the favor of God, and that the white people will bring them a book which will tell them the way to regain his favor. This singular tradition, as the missionaries affirm, has been handed down from father to son, from time immemorial. Next, and chiefly, is China—containing according to the computation of its own inhabitants, one third, and according to the best authorities in other nations, one fourth of our race. All the hundred millions of China can read the same language, however they differ in their spoken language. The characters of their written language are the same throughout the empire—so that persons who cannot understand each other in conversation, can read the same book. This is a fact immensely interesting in connexion with the circulation of the Bible. Dr. Morrison has translated the scriptures into the Chinese language, and three editions have been published. From his long acquaintance with that language the translation is supposed to be as correct as any which can ever be expected from human hands. Contrary to the opinion which has so long paralyzed every attempt to introduce the Gospel into China, it is found that there is no formidable obstacle to be overcome, in the circulation of the Bible, in that country. As will be seen in another part of our paper, Mr. Gutzlaff has circulated many Bibles among the Chinese, and has even sent one to the Emperor.

Mr. C. closed his interesting and eloquent address, by a brief exhibition of the motives for engaging in this cause. The resolution was adopted unanimously.

Columbian College.—During a late visit of Dr. Chapin, President of this Institution, we learned with pleasure, that although a wise Providence has removed our Brother Clopton to his final reward, yet the extinction of the College debt is an event near at hand.

On the first of January last there remained $5000 to be raised by subscription bearing interest from that date. Of this sum, the denomination in this city propose raising $2000, whenever it is ascertained that the residue is *secured* for the entire liquidation of the College debt. Dr. Chapin is now visiting our friends at the East, and it is earnestly to be hoped that he will be enabled to secure the amount. One effort more, and this load is removed, and then we have a College in the capital of the United States whose property is worth not less than $100,000. We think our honor and our interest unite in making it our duty to pay off the debts of the institution. It never can prosper until this be accomplished.—*Bap. Repository.*

Ordination.—Br. Octavius Winslow was set apart to the work of the Gospel Ministry by the laying on of the hands of the Presbytery on Thursday evening, 20th inst. at the Meeting House of the Oliver-st. church.—At the same time the "*Bowery Baptist Church*" lately constituted, over which Br. Winslow is called to be Pastor, was publicly recognized.—*ib.*

Moravians.—The latest statement of the Moravian brethren makes the whole number of their sect, dispersed over the globe, to consist of not more than 16,000 members. Notwithstanding this, they maintain 127 missionaries for the conversion of the heathen, at an annual expense of 60,000 dollars, about £9000.

CHRISTIAN SECRETARY.

HARTFORD, JULY 6, 1833.

FOURTH OF JULY IN HARTFORD.—The Sabbath School connected with the Baptist Church celebrated the day in a very rational and satisfactory manner.

At half-past 10 o'clock, A. M. the teachers and scholars together with many other friends of the Institution, assembled at the Meeting-house.

After a few preparatory remarks by Mr. A. Day, the Superintendant, the throne of grace was addressed by Rev. G. F. Davis, the pastor.

A hymn was sung by the children assisted by their friends. Then followed an Address by Mr. James G. Bolles, Librarian. The address narrated the principal events preceding and attending the American Revolution, and in a very neat and forcible manner glanced at the blessings which have resulted. Deserved commendation was bestowed upon the Institution of Sabbath Schools, and a brief history given of the Baptist Sabbath School in this city.

We will not enlarge, as we hope to prevail upon the gentleman to permit us to copy the Address into our columns next week.

Suffice it to say, it was listened to with profound attention, and with great apparent interest even by the children. They seemed to be happy; and their parents and friends could but be happy in witnessing a commemoration of our national birth day so well adapted to the occasion. If our liberties be perpetuated, their perpetuity must depend, with the blessing of Heaven, on the intelligence and virtue of the rising generation.

In the afternoon the Infant Sabbath scholars, under the instruction of Mrs. Orra A. Bolles, were formed into a procession at the Meeting-house, and marched to a beautiful grove on the margin of Mill River, where, having sung a few hymns, they partook of a collation, a blessing having been invoked by the pastor.

About 50 sat on a carpet, under the wide spread branches and foliage of some sturdy oaks, and it is doubtful whether a happier group was collected in any part of the Union to celebrate the blessings of American Independence.

It is with pleasure we announce the safe arrival in this city of Rev. Professor Chase, late from Italy, France and England. His health seems considerably improved; and it is hoped he may yet be able for a long time, to devote his pious and profitable labors to the Theological Institution at Newton, which has already derived such great benefits from his indefatigable toils. He left this place for Boston, on Thursday morning.—The prayers and best wishes of many attend him.

BLACK LAW OF CONNECTICUT.—We learn via New York, that under the *Black Law* of the late Legislature of this State, the pious and philanthropic Miss Crandall is prosecuted for teaching colored females, and in default of finding bail is imprisoned in Windham County gaol at Brooklyn. Stand fast, Miss Crandall; *Patience* will perfect your work. You have the prayers of the pious, and the sympathy of a whole country.

CHOLERA.—This terrible disease is still spreading, with death and dismay for its concomitants, into the interior of the South-western section of the United States. The distress resulting from its presence, and from its effects, should induce fervent prayer for its removal; and that what has been suffered may suffice the Destroying Angel.

The Hudson River Association held its eighteenth anniversary in the Oliver street church, N. Y., on Wednesday the 19th of June. The introductory sermon was delivered by brother B. M. Hill of Troy, (formerly of New Haven) from Acts xx. 17. The discourse is spoken of in terms of decided approbation, in both, the Baptist Repository, and N. Y. Bap. Register, as being sound, instructive, and eloquent. Added by baptism in the last year, 422, and by letter 409. This very respectable association, which at its organization was small, comprises at this time 34 churches, eight of which were added at this session. Whole number of members, 4,441, and about the same number of ordained ministers as churches. Their widow's Fund now amounts to $1,400. At evening br. Welch, of Albany preached from Prov, xxii, 15th, a collection was then taken in aid of the Hamilton Institution.

"Several important subjects came under the consideration of this body, and among them, one which has engaged very considerable remark in various parts of the land—the abstaining from the use of mourning apparel on the decease of friends. The subject had been submitted to a committee the preceeding year, which reported a recommendation of the disuse of such habiliments by the churches. This report met the approbation of delegates and was adopted."

THE CONNECTICUT NEGRO LAW.

This act is totally inadequate to accomplish its object; which is, to break up Miss Crandall's school at Canterbury. If none come from other states, there are negro girls enough in Connecticut to fill the school.

It is well nigh void for ambiguity. What is meant by a "colored person?" Shall it be determined by inspection, whether a person is "colored" or not? If so, what shall be done with families, where one parent is of European and the other of African descent, and the children, instead of being about half way between, are some of them like their father and others like their mother in respect to color? Shall the question be settled by reference to genealogies? If so, what precise quantity of "colored" blood must one have, to bring him within the meaning of this act?

The act is clearly unconstitutional, and therefore void. "Colored" citizens of Vermont have a right, by the Constitution of the United States, to go into the State of Connecticut, and to remain there, and while there, to attend to any business in which the *colorless* citizens of that state may lawfully engage.

Many newspapers, some of which are published in Connecticut, speak of this act as a disgrace to the State; and we have neither seen nor heard of any one which gives it a contrary character.—*Ver. Chron.*

FOREIGN.

By an arrival at New-York, London papers have been received to the 24th of May.

A treaty has been concluded with the Dutch Government, which settles the "Belgian question,"

The affairs of Don Pedro are spoken of favorably, though no important event has occurred.

Discontents in England are becoming more and more apparent.

There had been a great meeting at Birmingham, amounting to more than 100,000 persons, to petition the king to dismiss his ministers.

Sir Andrew Agnew's bill for the better observance of the Sabbath, was rejected in the House of Commons, on the 16th of May, by a majority of six: for the bill 73, against it 79.

The ministerial plan on the subject of negro slavery in the West Indies does not satisfy the public expectation, and on the 17th of May, Mr. Buckingham proposed in the House of Commons a series of resolutions, the first of which declares the right of every slave to emancipation *without delay and without price*.—*N. Y. Dai. Adv.*

ADDRESS OF MR. EDWARD EVERETT,

TO THE PRESIDENT, ON BUNKER HILL, WITH THE PRESIDENT'S REPLY.

Mr. President:—I have been directed, by the Committee of Arrangements, on behalf of themselves, of their fellow citizens, and of the vast multitude here assembled, to bid you welcome to the ancient town of Charlestown, and its famous heights.

The inhabitants of a small and frugal community, we cannot, like our brethren of the metropolis and of the other great cities, through which you have passed, receive you in splendid mansions and halls of state:—but here, Sir, upon the precious soil once moistened with the best blood of New England; with nothing above us but the arch of Heaven, we tender you the united, respectful, and cordial salutations of our ancient town.

There are many interesting historical recollections, connected with this immediate neighbourhood, which I will not take up your time in recounting. I will only say that on yonder gentle elevation, the first company of the settlers of this Commonwealth, a little more than two centuries ago, laid the foundations of the ancient colony of Massachusetts:—and upon the hill on which we are now assembled—upon the very spot, on which we stand—on the 17th of June, 1775—beneath the thunder of the batteries from the opposite heights of Boston, from the vessels of war on the bay beneath us, and from the head of the columns of the advancing army of five thousand chosen British troops;—(while the entire town of Charlestown was wrapped in flames, and every steeple, roof, and hill-top of the surrounding country, was crowded with anxious spectators of the dreadful drama)—Prescott, Putnam, Stark, and their gallant associates bravely fought, and Warren, with his heroic comrades, nobly fell, in the cause of American Independence. You, Mr. Secretary Cass, may well cherish the memory of that day, for your father bore his share in its perils and its glory. Stark's regiment, where he fought, was stationed not very far from the spot where you stand.

We bid you, Mr. President, who like those our fathers, have exposed your life in the cause of your country, and more favored than they, have been permitted to enjoy the fruit of your dangers—we bid you welcome to the precious spot. Most of those, who have preceded you in the chief magistracy—Washington, Adams, Monroe, and your immediate predecessor, have trod it before you:—and but a few years since, the Nation's Guest, the great and good Lafayette, made his pilgrimage also to the same venerable precincts. To you, Sir, who, under Providence, conducted the banners of the country to victory, in the *last* great struggle of the American arms, it must be peculiarly grateful to stand upon the spot, immortalized as the scene of the *first* momentous conflict.

We have thought it might not be unwelcome to you, to possess some joint memorial of these two eventful days, and such an one I now hold in my hands;—a grape shot dug up from the sod beneath our feet, and a cannon ball from the battle field of New Orleans, brought from the enclosure, within which your head-quarters were established. They are preserved in one casket:—and on behalf of the citizens of Charlestown, I now present them to you, in the hope that they will perpetuate in your mind, an acceptable association of the 17th of June, 1775, and the 8th of January, 1815;—the dates of the first and last great battles fought under the American standard.

To designate, in all coming time, the place of the first of these eventful contests, the gratitude of this generation is rearing a majestic monument on the sacred spot. We invite you, Sir, to ascend it, and to behold from its elevation a lovely scene of town and country;—a specimen not unfavorable of this portion of the great republic, whose interests have been confided to your care, as Chief Magistrate of the United States. We rejoice that you have taken an opportunity of acquiring a personal knowledge of its character. Less fertile than some other portions of the Union, its wealth is in its population, its institutions, its pursuits;—its schools and its churches. We doubt not you will find, in your extensive journey, that the great springs of its prosperity are in harmony with the interests and welfare of every other part of our common country.

The spot on which we are gathered, is not the place for adulation. Standing over the ashes of men, who died for liberty, we can speak no language but that of freemen. In an address to the Chief Magistrate of the United States, there is no room for one word of compliment or flattery. But with grateful remembrance of your services to the country—with becoming respect for your station, the most exalted on earth;—and with UNANIMOUS approbation of the firm, resolute, and patriotic stand which you assumed, in the late alarming crisis of affairs, in order to preserve that happy union under one constitutional head—for the establishment of which those streets were wrapped in fire and this hill was drenched in blood;—with one heart and one voice;—we bid you welcome to BUNKER HILL.

To the foregoing Address the President made the following Reply:—

Sir—For the kind reception you have given me, in behalf of the citizens of Charlestown, and for the friendly sentiments expressed on this occasion, I return you my sincere thanks. It is one of the most gratifying incidents of my life, to meet my fellow citizens upon Bunker Hill, at the base of that Monument, which their patriotism is erecting; and upon the sacred spot hallowed by so many interesting recollections:—A spot rich in the various national objects which it presents to view, and richer still in the associations, moral and historical, which belong to it.

The earlier incidents of the revolution;—the high-toned patriotic declarations:—the stern determination to meet the coming events, and the vigorous preparations to resist them successfully;—the great battle, which opened the revolutionary contest, whose full results upon human institutions are yet to be disclosed, and in which—if your sacred Mount was lost and if your devoted town was consumed—imperishable glory was acquired;—the services, the sacrifices, and the sufferings of this generous and enlightened State, and the memory of the renowned men she has furnished for the field and the cabinet; all these recollections crowd upon the mind, and render this one of the high places, where the American citizen will ever repair, to contemplate the past and indulge in the anticipation of the future.

And when to all these are added your moral, social, literary, and religious institutions—your happy equality of condition—your charitable establishments—your foundations for education—the general diffusion of knowledge—your industry and enterprise;—and when we reflect that most of this is common to the New England States, you may well be proud of your native land, and our country may well be proud of New England.

I have seen much to admire and emulate—nothing to excite regret;—and if my journey be attended with no other result to myself, I shall feel amply repaid, by witnessing this fair prospect of human comfort; and by finding, that, however high I had rated the moral and intellectual character of the eastern portion of the Union, I had yet to learn, that I had not done it justice. I do not speak of the personal kindness I have met with: I cannot. But the impression is on my heart; it will only leave me when life departs.

I accept with gratitude the interesting relics you have presented to me. I am sure I speak the sentiments of my fellow soldiers upon the plains of New Orleans, when I say, that to be associated with the memory of that band of patriots, who fought with Warren, when he sealed his principles with his life, is the highest meed of praise, which our country could bestow. I am sensible that we owe it to a too partial estimate of our services. It was my good fortune, on that eventful day, to lead an army composed of American citizens, appreciating the value of the prize they contended for, and determined upon exertions proportioned to its magnitude;—and it was theirs to expel a superior force, and to preserve an important section of the Union.

Accept, Sir, for yourself, my acknowledgments for your personal kindness.

Return of the President.—The President of the United States passed this city on Wednesday morning, on his return to Washington. He arrived in the steam-boat Providence, from Providence, just in time, by a spirited pursuit, to overtake the New Philadelphia, for Philadelphia, about three miles below the city, on board of which the President went, intending to pursue his journey to Baltimore on Wednesday, and arrive in Washington Thursday noon. The President left Concord, which was the farthest point of his journey, on Monday, in a private carriage—slept at Mr. Bradford's, in Roxbury, Mass. and proceeded to the boat at Providence in the most quiet and unostentatious manner. He is accompanied by Mr. Van Buren, Mr. Woodbury, Major Donaldson, and Colonel Earle. Mr. Cass proceeded from Concord to his native place, intending to continue his journey thence to the north and west, visit Detroit, &c. The President, though rather feeble, exhibited great cheerfulness and animation in conversation with the ladies and gentlemen passengers on board the boat, and with his tall snow-capt form, waving his hat, formed a conspicuous signal in bringing to the New Philadelphia.

While almost all the passengers were compelled to go below, by the motion of the boat in coming round Point Judith, the President kept his position cheerfully on the deck in conversation with one or two gentlemen who remained. He passed many encomiums on the East, and said he had been filled with admiration from the time he entered New-England. The manufacturing establishments, he said, were perfect, nothing in the world could exceed them; and such establishments, conducted with such skill, he was sure could need no protection.

The President said he was persuaded his friends would excuse his return to Washington under all the circumstances. It is understood that the journey was intended to be prolonged to the 15th of July, which would have given time to go further East and to visit Albany, Saratoga, and the West, perhaps Niagara. The reason assigned for abandoning the plan in all its extent, is the rather feeble state of the President's health, and the unfavorable influence of the weather.—*Jour. of Commerce.*

The Steamboat Providence on Monday morning last, when about to enter Hurl Gate, on her way to New York, very early in the morning, the weather suddenly became very thick and dark; and from some cause, she was driven from her course, and struck on the well known rock called the Hog's Back. She was under her common pressure of steam, and struck the rock with tremendous force. Some idea of the force of the blow may be formed from the fact, that the best bower, chain cable, box and all, was driven with such violence against the railing, as to take the railing with it into the sea. The tables and chairs were overturned, and scattered in every direction—the crockery and glass ware were broken to pieces—the piano forte in the ladies' cabin had its legs broken off, and the passengers were thrown completely out of their births.—The scene is described as one of universal terror and confusion, but happily no person was seriously injured; indeed we have heard of no injury to any one, but Capt. Thayer, and he was but slightly hurt. The boat soon proceeded on her way, and it is thought she has received little damage. No blame, we believe, is attributed to any one.

Correspondence of the Journal of Commerce.

LOELE, May 1, 1833.—It is now eight days since the destruction by fire of thirty-four houses in Loele, five others being badly injured, and one hundred and four, (some say one hundred and sixteen) families dislodged. In four or five hours, not less than five hundred souls, I presume, were rendered homeless. On the same morning two houses were burnt in the village of Motier, in the Val-de-Travers. These houses were set on fire by the owner, whose name is Jean-Renoud, and who is now in prison at Motier. It is said also that he was seen in Loele on the evening before the fire broke out there. Mr. Frederick Guillaume Sandoz, with whom I boarded, suffered severely. His loss, says his wife, amounts to at least 26,000 francs. He was partly insured.

The loss by this disastrous event is immense; but not so much to private individuals, as to the insurance companies. The Phœnix Insurance Company at Paris, it is said, will lose 300,000 francs. There are two other insurance companies that will be "tucked in" for I know not how much—perhaps an equal amount. Subscriptions are opened in all parts of the country for the relief of the poor sufferers: 300 Louis have already been subscribed.

COUNTERFEITING.—We have, says the New Hampshire Gazette of the 11th inst. the following extract of a letter from a highly respectable gentleman, received a few days since, from the upper part of the State of Vermont.

"There is a host of counterfeiters constantly travelling from Canada into the United States, and you may well be upon your guard in taking money. They have such facilities, that they get into circulation bills purporting to be of new banks, before such banks have issued any bills. A number of the counterfeiters have been detected at the instance of the Boston stockholders, nine of whom, I understand, are in Irasburg prison, Vermont, and several under bonds, who will have their trials on the 18th inst. I am informed that the most extensive business of counterfeiting is now carried on that this country ever witnessed. That of Stephen Burroughs' day bears no comparison to it. Persons who could not have been suspected of being concerned in this nefarious traffic, but for the disclosures of one of the principals, are now under bonds or in prison. Tavern keepers, traders, money lenders and horse dealers, are concerned, and some persons who have hitherto maintained, to all appearance, a respectable standing in society. Some of the taverners have been put under bonds and their signs taken down.—Counterfeit half dollars are also in circulation. Those engaged in detecting the rogues, got the clue to them from one of the gang, who died in Sutton, Vermont, about four weeks since, who, to ease his conscience previous to his death, disclosed what he knew in relation to the concern. Information was obtained of the stealing of a horse by one of the gang, who was brought up to Irasburg, and is now in jail there.—Those who come out of Canada with the bills, frequently steal horses to hasten their passage into the States, and find means to dispose of them afterwards to advantage.

"The bills which have been mostly in circulation in the states of New Hampshire, Vermont, Massachusetts and Maine, are the Oriental Boston 2's, Franklin do. 2's, Suffolk do. 3's and 10's, State do. 10's, and many others of New York and New Jersey, &c. which are difficult to be put in circulation here.

"It is the all-engrossing business of the people in Vermont to detect and bring these rogues to punishment. Every man appears to be a police officer.—Several stage drivers and stage proprietors have been detected. Some have turned State's evidence.

"The inhabitants of Canada are well disposed, and are ever ready to ferret out the rogues, and petition the Governor to order them into the custody of an officer of the United States having a claim on them."

Washington City.—We learn that measures are in progress for erecting a new brick Meeting-house by the first Baptist Church, under the care of Rev. O. B. Brown, in this city.

The building is to be located in a central and important part of the city. We regard this as an important movement, calculated to effect a happy change on the aspect of our denomination in that city.—*Bap. Rep.*

Novel Steam Boat Accident.—The steam boat Canada, on her way to Quebec, on the 22d ult. with 400 or 500 passengers on board, experienced a singular accident. A part of her deck, ten feet wide, extending across the vessel, gave way, and 200 of them fell together below. Only two were severely wounded.

The following was written on the back of a one dollar bill of the Montpelier bank, Vermont state.

This is the last dollar I have left out of $15,000, left me by a father; and, O God! how has it gone? Would to heaven I could say by doing good. But, alas! the theatre and lotteries and the gaming table have consumed it all; and I am now a vagabond on the earth, and am in fear I shall soon take up my abode in a gloomy cell. June 1, 1832.

College Freaks.—An affray took place, we learn, a few days since at Cambridge, between the students of Harvard University and the citizens of that town. It originated at the raising of a new church, in the course of which the students, matters not going on to their liking—undertook to chastise the mechanics engaged in the building. Many blows were inflicted on both sides, and one of the students was dangerously wounded. The students were, with difficulty dispersed by President Quincy, who rushed among them, and finally compelled them to retire to their rooms.

Three Steam Boats Burnt.—The Louisville Advertiser of the 22d ult. contains the following:

FIRE.—About ten o'clock last evening the steamer Sentinel took fire while at the wharf in front of this city. The flames spread with such rapidity, that, in less than ten minutes, the Delphine above, and the Rambler below, were also on fire, and the three boats were burnt in about an hour to the waters' edge. The Sentinel had a full freight for New-Orleans, the Rambler had on board several hundred barrels of whiskey, and the Delphine had just received about twenty tons freight from New-Orleans for Cincinnati.

The engines, greatly damaged, will be saved. The cargoes have been entirely lost. Passengers had barely time to make their escape, leaving baggage, money, and clothing on board. There were about 12 steamboats lying in port at the time, and it was with difficulty those on fire were separated from the others.

At a meeting of the President and Directors of the Conn. Peace Society, held July 2, 1833, the following resolutions were adopted.

Resolved, That the Agent forward a copy of the Rev. Mr. Hickock's Address to every clergyman in the State, to the Governors of the several States, to the Presidents of Colleges, to Judges of Courts in the State, and of the U. States' Courts, to Senators and Members of Congress.

REMNANT OF BARBARISM.—On Tuesday last a woman was convicted in the Mayor's Court of Wilmington, Delaware, of stealing a watch, and sentenced to receive twenty-one lashes on the bare back.

"Remnant of barbarism" forsooth! Is it any more so than the whipping victims by the hour without any trial by court? for mentioning such we are denounced as "fanatics." The only difference is—one is flogged as a human being, and the other as "PROPERTY!"—*Emancipator.*

The citizens of Burlington, Vermont, have resolved to raise by subscription, $25,000 dollars, to increase the library and found a professorship of moral and intellectual philosophy in the University of Vermont.

We learn from the Liberia Herald, that John Ormond, an extensive slave dealer for the last 17 years, has committed suicide. The Herald states, that it is computed that 2000 slaves have been shipped from his factory within four years. The Herald appears much interested in the cause of education in the colony.

ALGIC SOCIETY.—A somewhat peculiar society, under this denomination, was recently formed at Detroit, for "evangelizing the North Western Tribes by Missionary effort, and promoting education, agriculture, industry, peace and temperance among them." The President is Mr. Schoolcraft, of Sault de Ste Marie, whose wife and sisters-in-law, though full-blooded Chippewa Indians, are among the most accomplished and agreeable women in all the region of the Lakes.

MARIETTA SEMINARY.—At Marietta, Ohio, a seminary is projected, more extensive in its scope than any we are acquainted with. The trustees state in their prospectus—

"In the attainment of our objects, we propose to have four departments in the institute: a young ladies' seminary, equal to any in the west; a preparatory department for young men, equal to the best academies: a department for educating young men as instructors of common schools, deemed by us of primary importance: and a collegiate department, to be equal to any Western College. In all the male departments, the manual labor system is to be effectively introduced."

A sum of $30,000 is required to commence, of which $10,000 has already been subscribed in Marietta and vicinity.—*Philadelphia World.*

A Bad Debt.—Some months ago, one of the partners of an old and long since dissolved firm, recollected that among the property of the company there was an estate at the South which had been taken, rather than nothing, for a bad debt; and that it lay somewhere near one of the regions lately become so famous for gold. The musty deed was looked up, and the land examined, when sure enough a mine was discovered upon it, of surpassing richness. As the best means of bringing the property into market, a charter was obtained for a Company, and the estate put in at the round sum of five hundred thousand dollars, divided into five thousand shares of one hundred dollars each. Lest half a million should prove to be an inadequate guess, the stock was chiefly distributed among family friends. Well, the work was commenced, and one stamping machine was found to produce fifteen hundred dollars per day, with an expenditure of three hundred, leaving a net profit of twelve hundred dollars a day. A startling beginning! twelve hundred dollars a day is 370,000 dollars a year, calculating six days to the week, which by the way is the mode of calculating which produces most gold from all mines. The shares are current at five hundred dollars each.—*N. Y. Jour. of Com.*

Sewing on Glazed Calico.—By passing a cake of white soap a few times over a piece of glazed calico, or any other stiffened material, the needle will penetrate with equal facility as it would through any other kind of work. The patronesses of the School of Industry pronounce this a fact worth knowing; the destruction of needles in the ordinary way occasioning both loss of time and money.—*Taunton (Eng.) Courier.*

Yankee Speculation.—The Palmyra Sentinel states, that two canal boats recently passed that place, 2 st. ward, freighted with two hundred and fifty barrels (25,000) *Eggs*, from Ohio. These valuable cargoes were owned by a speculator from "down east."

ANTIPATHIES.—What an unaccountable medley of strength and weakness is man! Lord Bacon, it is said, fell back inanimate at the occurrence of an eclipse. The astute and erudite Erasmus was alarmed at the sight of an apple. Bayle, the great lexicographer, swooned at the noise made by some water, as it escaped, drop by drop, from a cock. Henry of France, the third of that name, though he had driven his enemies before him at Jarnac, trembled from head to foot, at the sight of a cat. When a hare crossed the path of the celebrated Duke d'Epernon, his blood stagnated in his veins. The masculine minded Mary of Medicis fainted away whenever a nosegay was in sight. A shudder overcame the learned Scaliger on perceiving cresses. Ivan the Second, Czar of Muscovy, would faint away on seeing a woman. Albert, a brave Field Marshal of France, fell insensible to the ground on discovering a sucking pig served up at his own table!—*Athenæum.*

Old Paper.—The Newport Mercury of Saturday, says—This Number, commences 76 years since the Newport Mercury was first published in this town (June 12, 1758,) by James Franklin, elder brother of Dr. Benjamin Franklin.

A man was committed to prison yesterday, on the charge of having grossly insulted a very respectable family, and behaving in a most indecent manner towards them. This happened in the upper part of the city, when there were none but females in the house. The shock which was thus given to the lady of the family was of a most serious nature.—*N. Y. Dai. Adv.*

CHRONOLOGICAL ANECDOTES.

Extract from Anderson's History of the rise and progress of Commerce.

In the year 1208, London's first free charter for electing their own magistrates was obtained.

1212, London Bridge was built of stone—then a wonder never to be equalled.
1213. Straw was used for the King's bed.
1246, Most of the houses in London were covered with thatch.
1266, Cities and boroughs were first represented in Parliament.
1299, Spectacles and windmills were invented."
1300, The convenience of chimneys was not known; families sat round a stove in the middle of a smoky house—wine was then sold by apothecaries as a cordial—houses were all of wood, and it was reckoned as a kind of luxury to ride in a two wheel cart.
1302, The mariner's compass invented, by which a voyage could be made in three months, which before took up three years.
1340, The Parliament's grants to the King were then in kind, and 30,000 sacks of wool was this year's grant.
1344, Gold first coined in England.
1357, Coals first exported from Newcastle to London.
1405, Great guns first used in England at the siege of Berwick.
1417, Paper made of linen rags invented.
1565, The first shilling coined in England.
1509, No salads in England—carrots, turnips, and cabbage were imported from the Netherlands.
1543, Pins first made in England, before which ladies used skewers.
1561, Queen Elizabeth wore the first pair of silk stockings in England.
1577, Watches first brought into England from Germany.

MARRIED.

At Suffield, by Rev. George Phippen, Mr. Zadoc G. King, of Chardon, Ohio, to Miss Bathsheba P. King, of the former place. On the 23d ult., by the same, Mr. Dan King, Jr., to Miss Naomi Halladay, both of Suffield. On the 26th, by the same, Mr. Jared Smith, of Sandisfield, Mass., to Miss Caroline J. Sheldon, of Suffield.

At Monson, by Rev. Amos Snell, Mr. Joseph Blanchard, to Miss Calista Bumpstead, both of Monson.

At Stafford, by Rev. Amos Snell, Mr. Lester H. Drake, of Stafford, to Miss Phebe L. Owen, of Mansfield.

DIED.

At Woodstock, on the 25th ult. of bilious colic, Mr. Calvin Easterbrooks, aged 58. His family, the Baptist Church, and the vicinity in which he lived, have sustained a loss in the death of this good man.

At Cape-Girardeau, Missouri, on the 10th ult. of cholera, Hon. Alexander Buckner, United States Senator from that State. His lady died of the same disease, and at about the same time.

Died, in Wethersfield, Conn. on the 3d ult. Rev. Ira Allen, a local preacher in the Methodist Episcopal Church. Brother Allen was born in Hebron, Conn. Dec. 1798; and in 1821, became a member of the Methodist Episcopal Church. In 1824, he received license to preach; and in 1829, he was united in marriage to sister Wheeler, widow of brother Wheeler, who was among the first fruits of Methodism in Wethersfield, in the revival in 1820, under the labors of Rev. William S. Pease. Brother Allen was a pious and exemplary Christian, a lover of holiness, and took great pleasure in preaching it to others. At the beginning of his illness he did not seem to enjoy his mind so well as he wished; but as the outward man decayed, the inward man was renewed. His evidence grew brighter and brighter, until it might be said of him, in the language of the poet,

"Not a cloud did arise to darken his skies,
Or hide for a moment his Lord from his eyes."

In few cases has the Christian religion been more beautifully adorned than in the life and triumphant death of brother Allen. I visited him a few weeks before his death, and while conversing with him on his approaching dissolution, he manifested strong confidence in God, and longed to depart and be with Christ; and while commending him to God, it seemed as if, in the suburbs of heaven, his confidence continued strong and unshaken in his God; and on the 3d inst. in the thirty-sixth year of his age, he fell asleep in the arms of Jesus, in sure and certain hope of everlasting life. In his death the Church has lost a useful member and local preacher. He has left a pious widow and a large circle of friends to mourn their loss. But our loss is his infinite gain. His funeral was attended on the 7th inst.; the congregation was large and attentive, while the discourse on the occasion was delivered from Numbers xxiii. 10. "Let me die the death of the righteous, and let my last end be like his."

Yours affectionately, JOHN NIXON.

Berlin, Conn. May 7, 1833.

Christian Advocate.

WANTED

As Principal in "Hill's Academy, Essex," Conn.

AN Instructor competent to teach the various branches of education, usually taught in such institutions, Languages &c., To commence his school about the first of October, 1833. Any person desirous of obtaining the situation will please apply to the subscribers.

EZRA S. MATHER,
RICHARD P. WILLIAMS,
JOSEPH N. HAYDEN. } Committee.

Essex, Saybrook, July 1st 1833. 25

N. B. The Editor of the Conn. Journal, New Haven, is requested to insert the above for three weeks and forward his bill to P. Canfield.

NEW BOOKS

JUST RECEIVED, AND FOR SALE BY

F. J. HUNTINGTON.

JOHN MILTON, his life and times, religious and political opinions, with an appendix, containing animadversions upon Dr. Johnson's Life of Milton, &c. By Joseph Ivemy, author of the History of the English Baptists.

The Glory of the Age; an Essay on the Spirit of Missions, being the substance of a discourse delivered before the Baptist Missionary Society, Bristol, Eng. By John Foster.

3 vols. making a complete set of the works of the late Robert Hall.

POETRY.

For the Christian Secretary.

TO THE MEMORY OF J. B. A.

Soft be thy pillow, much lamented friend,
Where trouble and affliction cease;
Many are the hearts that mourn thy early end—
Thy life was harmony and peace.

Green be the grass, that smiling lifts its head,
Above thy quiet place of sleep,
The mourner oft will hush his lonely tread—
O'er thy cold dreamless grave to weep.

How sacred were the ties—how strong the spell
That wove affection's kindred chain;
But now sad sorrow tolls the requiem knell,
Of joys that ne'er will bloom again.

Sleep on! thy verdant sod shall oft be wet
With tears from friendship's treasured urn,
Nor once can this lone heart thy charms forget,
While life's enkindling spark shall burn

Hartford, July, 1833. ZELOTES.

From the New York Evangelist.

METHUSELAH.

"And all the days of Methuselah were nine hundred sixty and nine years,—*and he died.*"—*Moses.*

He died!—And was this all?—He who did wait
The slow unfolding of centennial years,—
And shake that burden from his heart, which turns
Our temples white,—and still in freshness stand
While cedars moulder'd and firm rocks grew gray,—
Left he no trace upon the page inspired,
Save this one lone—*he died?*
Perchance he stood
Till all who in his early shadow rose,
Wither'd away, and he was left alone—
A sad, long-living, weary-hearted man—
To fear that Death, remembering all besides,
Had sure forgotten him.
Perchance he roved
Exulting o'er the ever-verdant vales,
While Asia's sun burn'd fervid on his brow,—
Or 'neath some waving palm-tree sate him down,
And in his mantling bosom nurs'd the pride
That mocks the pale destroyer, and doth think
To live forever.
What majestic plans,
What mighty Babels, what sublime resolves,
Might in that time-defying bosom spring,
Mature, and ripen, and cast off their fruits,
For younger generations of bold thought
To wear their harvest-diadem;—while we
In the scant hour-glass of our seventy years
Scarce see the buds of some few plants of hope,
Ere we are laid beside them,—dust to dust.

Yet whatsoe'er his lot, in that dim age
Of mystery,—when the unwrinkled world had drunk
No deluge-cup of bitterness,—whate'er
Were earth's illusions to his dazzled eye,
Death found him out at last, and coldly wrote
With icy pen on life's protracted scroll,
Naught save this brief unflattering line,—*he died.*

Ye gay flower-gatherers on time's crumbling brink,
This shall be said of you, howe'er you vaunt
Your long to-morrows in an endless line:
Howe'er amid the gardens of your joy
Ye hide yourselves, bidding the pale King pass—
This shall be said of you, at last, *he died.*—
Oh, add one sentence more,—*he liv'd to God.*

Hartford, Conn., May 10th, 1833. L. H. S.

From the New York Observer.

NOTES OF A TOUR IN ITALY, &C.—NO. I.

It is with mingled emotions of pleasure and pain that the traveller makes the tour of Italy. He views with delight its majestic mountains, verdant valleys and fertile plains, adorned with all the beauties of nature, and he contemplates, with no less interest, the noble monuments of antiquity, and the rich treasures of art which it contains. He reflects with admiration on what Italy has been—great in arms, in literature and in arts, and in imagination is carried back to the period when she was mistress of the world. But, at the same time, he beholds a people groaning under a despotic government, enveloped in the deepest ignorance, and the slaves of a gross and debasing superstition. He sees agriculture neglected, enterprise repressed, poverty prevalent and morals corrupted. Nor does he see any immediate prospect of better things. Were the governments of Italy left to themselves, they would soon be revolutionized. But they are, without exception, under foreign influence. Austria in effect governs all Italy, and Austria is strong enough to prevent any advances in improvement. And this she desires; her despotic sway represses every liberal sentiment and every benevolent design. She dreads nothing so much as thought—reflection—intelligence among the people. She fills her towns and her inns with spies and informers, and banishes from her dominions, with indiscriminate severity, every man who dares to question her absolute authority, or to propose any reformation in her policy. She thus destroys every feeling of security for property, and of enterprise in business: those who cannot submit to her rule retire from the territory, and the rest remain willing or unwilling subjects of her oppression. Such is the Austrian government, and such, in general, the political condition of all Italy.

Nor does the religious state of this unhappy country present a more cheering aspect. The Catholic religion is the only religion of Italy—and its practical influence exactly calculated to perpetuate the evils which it ought to remedy. While it conceals from the people the simple truths of the Bible, it presents before them continually the pomp and splendor of imposing ceremonies. Stifling the alarms of conscience by a pretended power to dispense indulgences and forgive sins, it flatters the pride of the heart, by inciting it to efforts to procure salvation by penances, prayers and charities. It leaves out, practically, the great doctrine of justification by faith, and substitutes for it a bondage more grievous than the ancient ceremonial law. It withdraws from view the Scriptural representation of an eternal hell, and exhibits in its stead a fancied purgatory, over the infliction or remission of whose pains it claims to possess the control. It avails itself of the natural sensibilities of our nature, not to draw men to the love and service of God, but to enthrone in the heart a mortal; not to lead them to faith in the Saviour, but to excite sympathy and veneration for the Virgin Mary.

It requires but slight observation to discover in Romanism a large mixture of pagan rites and notions, an almost equal portion of Jewish observances, with but a small residue of Christianity. Witness the gorgeous churches, with their numerous altars, dedicated to the Virgin Mary and to saints—perfumed with incense, and hung round with votive offerings. Witness the mystical ceremonies performed in an inaudible voice and unknown language, the prayers to saints, and those for the souls of the dead, the pompous procession, the splendid equipage and attire of the chief priests, the identical bronze statue of Jupiter at Rome, now worshipped as that of St. Peter, and the Pope himself the representative of the Pontife Maximus. Witness too the nuns, the successors of the Vestal virgins, the general belief in omens, and the miracles continually wrought to deceive the ignorant multitude. See the priests, driven by an absurd and unscriptural regulation forbidding marriage, into all manner of licentiousness, and the people subjected to great inconvenience and injury by frequent holydays and rigorous fasts. It were easy to extend these remarks, and substantiate them by a copious induction of facts. Such, however, is not my present design. I intend merely to note a few detached incidents and scenes which occurred on a recent journey in Italy.

NAPLES.

The people of Naples contrast strikingly with those of Rome and the north of Italy in their general character and habits. This may be owing to their different origin—indeed they seem to possess rather a Grecian than Roman character. They are lively and versatile, imaginative and witty, but almost entirely without education, and exceedingly superstitious. Religion has a much stronger hold on them as a body than on any other people of Italy. Of this you see constant evidence. When the host passes through the streets, every Neapolitan in sight kneels on the pavement, and all business is suspended for the moment. There are many images of the Virgin and child in niches at the corners of the streets, before which a lamp is kept burning through the night, and to which the people resort to pay their devotions with vocal and instrumental music. The altars and statues of the Virgin in the churches are the most interesting objects of veneration to the worshippers, and they often are covered with numerous and valuable gifts, such as jewelry, watches, &c. These at intervals are taken off and disposed of by the priests.

On a festival day a statue of the Virgin was carried on men's shoulders through the city to bless the houses. The procession stopped frequently—a form was repeated by the priests in attendance, and gifts were showered from the windows above, while the people in the streets showed every sign of awe and reverence. You often see on the sides of houses, fences, &c. rude paintings, representing the flames of purgatory, with men and women half immersed in them, and with uplifted hands in the attitude of supplicating the passers by to pray for their release.

The employment of those present in church when mass is performed, is very diverse—some kneel on the bare pavement, without any apparent object, as if they expected to derive benefit from remaining in that attitude in a church, others are busy in counting their beads—others repeat rapidly their prayers and hasten away.—The proportion of women to men in the churches is very great, I think at least 20 to 1.

The appearance of the priests is too remarkable not to be noticed. They are almost without exception fat, with rosy and effeminate complexions and indolent motions—in short they exhibit an example of mere animal existence uninjured by mental occupation or bodily labor.

I went to the Cathedral, to witness the ceremony of liquefying the blood of St. Gennaro, the patron saint of Naples. What is called his blood is contained in a phial and is said to have been collected by a female friend, as it flowed from his wounds at the martyrdom. Three times a year it becomes liquid in token of the propitious presence of the saint. The priest holds it in his hand, turns it up and down quickly, till the red mass within begins to flow—if it melts quickly, it excites great joy in the gaping crowd, but if there is delay they tremble and cry out, as if some calamity impended over them. In this instance, it soon yielded to the warmth of the priest's hands, and the senseless multitude pressed forward and kissed the phial with profound veneration. It requires very little knowledge of chemistry to play such a trick—yet it passes for a miracle.

I also visited the Campo Santo, or great burial place of Naples. It is a little way out of the city, and consists of a large square inclosed by high walls, and containing 365 stone vaults, one of which is opened every day to receive the dead. I looked into the one then open; there had been already deposited that day fourteen bodies—they are cast in without coffin, clothes, or order. Each morning the vault last used is plastered over for a year. At my request, the one for the following day was opened; nothing was visible but bones, and worms waiting for their prey—a painful and humiliating, but not uninstructive spectacle.

I made two excursions to Pompeii, and contemplated with much interest the various and curious relics with which it has adorned the museum at Naples. But I found abundant evidence that the fine arts are not always associated with virtue. Many of the paintings and statues found there, though exquisitely wrought, develope a horrible state of morals—some of the fixtures still remaining in the houses speak the same language, and render it probable that the sin of the city, like that of Sodom, cried to heaven and called down the burning shower which covered it. Here is evidence enough that the description in the 1st chapter of Romans was in that age a living reality.

One of my fellow passengers, in travelling from Naples to Rome, was a Franciscan monk from Sicily, with whom I had much conversation in Latin. He was an amiable man, but very little acquainted either with science or with the world. A bigoted Catholic from education, he was wholly unable to sustain the claims of his church; he did not *argue*, but, with a solemn air, *repeated* his belief. When asked whether he supposed any could be saved out of the Roman church, his solemn "nequaquam" (by no means) showed at once the strength of his conviction, and his concern for me as a heretic. He added that the ship steered by St. Peter was the only ship that would ever reach the port of heaven. To prove that the Scriptures should be read only in Latin, he said, "the church is *one*; it can then have but one language—that language is the Latin."

From the New York Observer.

SKETCHES OF FRANCE, ITALY, AND SWITZERLAND.

BY AN AMERICAN PAINTER,—NO. XIII.

Carrara, Lucca, Pisa, The Leaning Tower, &c.

On returning from the quarries which are about a mile above the village of Carrara, we visited the Academy, the rooms of which are furnished with casts from the Antique statues, and from the works of Canova and Thorvaldsen. Attached to the Academy are *studios*, in which we were shown the models of some of the pupils, and masters also, in various stages of progress. In the Professor's room, was the Professor himself, who received us very politely, and showed us the statues designed by himself and his pupils, but we saw nothing in them that indicated genius. They had neither correctness, grace nor sentiment. Carrara is picturesque, but contains little of interest to the traveller, except its quarries and workshops. The public square has on one side of it a handsome Arcade with marble pillars, and in the centre a statue upon a high pedestal, surmounting a fountain.

We left Carrara after three or four hours stay, at 4 o'clock, and ascending a steep hill, proceeded on a most beautiful parapetted road, cut into the side of an immense slope, which stretched far down, and meeting other slopes from the opposite side, formed with them a rich valley opening in the distance across a plain to the sea. The cultivated fields at the bottom, and the terraced sides of the hills, gave us an agreeable impression of Italian husbandry. At dusk we entered the pretty village of Massa, and after some little detention from *doganos* and police officers, arrived at the Hotel de Poste, in Pietra Santa, in the Tuscan dominions, for the night. We left Pietra Santa February 13th, and at 7 o'clock arrived at the dogana, on the borders of the little duchy of Lucca. At 9 o'clock, we passed through a pretty village called Massa rosa, with a neat stone aqueduct of some length, conducting water into the village. At half past 11, the walls and towers of Lucca appeared before us, at a most propitious moment, for the sun which had been struggling with the clouds all the morning, broke out in all his splendor, and shone bright in the clear blue ether. We drove to the Hotel de Poste, a bad inn, and after ordering breakfast, went out to see as much of Lucca as our limited time would allow.

Passing through the Piazza Grande, we saw the Ducal Palace, occupying one side of the square. It is a substantial, long building, with no pretensions to architectural beauty. In the centre of the piazza, is erected a statue of Charles III. of little merit. The Cathedral is very splendid, the ceiling is painted in fresco and ornamented with arabesques; the architecture is a mixture of Gothic and Roman; a round window of stained glass of various colors, over the altar, shone like a brilliant gem amidst the obscurity which surrounded it. The altar is rich in various colored marbles. The tomb of Adalbert, the great ancestor of the Kings of England, was shown us on the right of the great door. The exterior of the Cathedral is of exquisite workmanship; the decorations are minutely finished, and consist of every variety of sculptured ornament; much of which is mosaic, of black and white marbles, like ivory inlaid with ebony. In the church of St. Romani, we found two splendid pictures by Fra. Bartolomeo: the one is a picture of the Father with Mary Magdalene, and St. Catherine adoring. Notwithstanding the impropriety of the attempt to represent the Deity, the figure of the Father considered merely as a *human* figure, is very grand; and the Magdalene quite like Raffaelle in grace and expression. The other is the Virgin interceding with the Saviour for the multitude, and is called the Madonna del Popolo; this is the grandest composition of the two, and consists of 44 figures; it is symmetrical or architectural in its arrangement.

On leaving the churches we took a turn upon the walls of the city; they form the most beautiful promenade we had seen in France or Italy. They are built of brick, and the ground for some distance upon the plain, is terraced and levelled, with a beautiful verdant turf covering the whole. Across the plain towards the South extends a magnificent aqueduct of 1,000 arches, conducting the water from the mountains to the Ducal Palace; it is a modern work and not quite completed.

We observed great neatness in the streets of Lucca. They are well paved with large flag-stones, and are wider than those of other cities through which we had passed. There was also much bustle of business in the streets, less of squalid poverty, and more of thrift than we had yet seen. Lucca has the epithet of *industriosa*, "industrious," attached to it, as Genoa has of *superba*, "the proud," Milano, *la grande*, "the great," Venice, *la ricca*, "the rich," Florence, *la bella*, "the beautiful," &c.

At three in the afternoon we left Lucca with reluctance, our road running through plantations and fields highly cultivated to the very edge of the road. Myrtle hedges skirted the road in many places. In about an hour we again entered Tuscany, a dogana, as usual, stopping us for a moment, and a paul or two, as usual, smoothing the way.

It was just at sunset that Pisa was seen across the plain before us, its leaning tower, the Duomo, and the Baptistry, catching the last rays of the sun. Towards the west was a long line of horizon, unbroken, except here and there by a low-roofed tower or a little pyramidal spire of a village church. To the south-east the plain stretched away to the base of distant blue mountains, and to the east and north the rude peaks through which we had travelled, their cold tops tinged with a warmer glow, glittered beyond the deep brown slopes which enclosed the campagna. At twilight we entered the gates of Pisa, delivered our passports, and crossing the Arno over a fine bridge of three arches, alighted at the Hotel Royal de l'Hussar.

In the morning of Sunday, 14th of February, we learned with pleasure that there was Protestant service in a house on the Lung' Arno, and we found a congregation of upwards of sixty English assembled, heard an excellent discourse, and after service had some conversation with the clergyman, who informed us that the Tuscan government were very liberal, allowing the free exercise of religious opinion, provided no direct effort is made to subvert the established religion of the country. There is no depot of Bibles or Testaments at Pisa, but at Leghorn, fourteen miles distant, we were told there is a large depository.

On Monday morning we went out to see the principal curiosties of Pisa, which are clustered in one spot, and first we visited the much celebrated Leaning Tower.—This tower is the Campinile or belfry of the Cathedral, and as is customary in Italy, is a separate structure from the church. It is a circular tower, about 190 feet in height, consisting of seven colonnaded stories, and inclines from the perpendicular sixteen feet. We ascended to the top by a winding staircase. The inclination is felt at every step, and on reaching the top and looking down, the sensation is truly terrific. It is difficult for any one to persuade himself that the tower is not actually falling, and so strongly does this sensation pervade the mind, that at intervals it seems to move.—Reasoning myself momentarily into security, from considering the fact that it had thus stood for ages, I could not but also recur to the fact that once it stood upright, and that although ages had been passed in a suming its present inclination, the time would probably come when it would fall, and then the idea would suggest itself with appalling force that that time might be *now*. Nor did the reflection suggested by one of the company that were it our lot thus to perish, we should be sure of an imperishable name, have any power to dispel the shuddering produced by the thought of its possibility. The view from the top is very extensive. Across the plain, to the south-west, were the towers and shipping of Leghorn; to the north, the barren snowy peaks of the Appenines; and to the east and west, beneath us, the city of Pisa, with the Arno bending through it and winding its way from the interior to the sea.

There has been much speculation on the construction of this celebrated tower, some affirming that it was originally designed to be a leaning tower, and others that it was built perpendicularly, but has declined from defect in its foundations. The latter opinion is undoubtedly correct, for on the walls of the Campo Santo, in a representation of Pisa, painted soon after the construction of the tower, the latter is represented perpendicular. This fact would alone be conclusive; but there are others which in connection with it put the matter beyond doubt; the holes for the scaffolding left in the walls, are at right angles to the sides of the tower.—There are also other leaning towers and walls in Pisa, and even parts of the Baptistry and Cathedral incline at a considerable angle. The low wet soil of Pisa is undoubtedly unfavorable to the construction of such heavy buildings without recourse to the Venetian mode of building on piles.

We looked but a moment into the Cathedral, for it was undergoing extensive repairs; scaffoldings were upon the walls and around the pillars, the pictures were either taken down, leaning in numbers against the walls, or were covered to prevent the dust and mortar from injuring them. We therefore devoted our time to the examination of the most exquisitely sculptured bronze doors of the west entrance. These are three in number, and are composed of numerous pannels, each containing a different subject of many figures. The pannels are divided from each other by leaves and fruit richly clustered and faithfully true to their originals in nature. The design is attributed to John da Bologna.—We barely looked into the Baptistry. It is 160 feet in diameter, and 176 feet high; the interior is of marble, but its general effect is not agreeable. The pulpit is rich in sculpture, and is, I think, the production of Nicola Pisano, who was the restorer of sculpture in Italy.

We then went to the Campo Santo, a cemetery, the earth of which, it is said, to the depth of nine feet, was brought from Palestine. The cemetery is 383 feet long, by 127 feet wide. By what means such a quantity of earth was brought to this place, it is not for me to say. It would amount to the lading of about 600 vessels of those times, and we have no tradition of this fact. The Campo Santo is an interesting place to the painter, for he here sees before him the commencement of the great revival of painting in Italy. Here are the works of Giotto, of Memmi, of Buffalmacco, of Andrea, and Simon Orcagna and others, the first painters of whose names we hear in Italy. Rude, and stiff, and dry, as they appear to a modern eye, accustomed to the master-pieces of art, there is yet much in those ancient pictures that may be studied to great advantage, particularly variety in attitude, character, and expression, and, in many instances, female grace, and beauty, and costume. Here also is preserved the ancient sarcophagus which was the school of Niccola Pisano. It is of white marble and enclosed the body of Beatrice, the Countess Matilda's mother, who lived in the eleventh century. The exterior decoration is a chase, sculptured in bas-relief, it was then an antique, and is well executed, having the characteristic beauty of Greek sculpture. From this simple relic grew the school of sculpture of Italy.

A GOOD ONE.

The following anecdote was related at the late Temperance meeting in Philadelphia, by Rev. Mr. Hunt of North Carolina, as reported for the New-York Observer.

Of all reforms in the world, (said Mr. H.) that of a confirmed drunkard, though not absolutely impossible, was certainly the most hopeless. When once the habit of drinking had been formed, and the appetite for liquor fixed in the system, it required little less than a miracle to eradicate it. If it was true that men carried into the eternal world, the lusts and vices they had indulged in this, it was not too much to say, that even in the world to come, could the means be had, a drunkard would be a drunkard still. In illustration of this remark, Mr. H. relates another anecdote. In one part of Virginia, there were certain abandoned coal pits, which had been formerly worked to a great depth, and which presented a series of dark and dismal caverns, well calculated, if any thing in this world could be, to exhibit a visible representation of the regions of despair. A certain man, of respectable connections and good education, resided not far from these pits, who was in the habit of constant inebriety, insomuch that his friends told him, if he did not desist, he would certainly die in one of his fits of beastly excess. The man, however, thought there was no danger; he should not die; they were only a parcel of fanatics, and wanted to destroy all his joys. He continued to drink, till in one of his frolics, he became what is called dead drunk—totally unconscious and insensible to every thing around him.

In this situation his friends conceived, as a last expedient, the design of alarming him, if possible, by a near prospect of death and eternity.—They accordingly provided a coffin, and arraying him in grave clothes, placed his body in it, and lowered him down into one of the deepest of these pits. One or two of them, accompanied him, to witness the result of the experiment.—The place was perfectly dark, and profoundly still. After a considerable time the fumes of the liquor began to evaporate, and the drunken man came to himself. He opened his eyes, and after a few moments they heard him exclaim, "what? is it so?—am I dead?—am I really dead?"—They answered in a feigned voice—"Yes; you are dead and buried." After some time a glimmering light was seen at a distance, men in disguise approached, and taking him out of the coffin, commenced the application of a pretty heavy bastinado. The man now believed himself in the regions of sorrow, and began to beg very hard for mercy. They told him that he had been condemned as a drunkard, and that there was no mercy for him. They then laid him down and retired. As they were going away, intending to try the result of solitary reflection on his mind, they heard his voice calling suddenly and loudly after them, "Halloa! Mr. Devil! have you any *drink* down this way?"

[Shouts of laughter, and it was some minutes before the audience became composed.]

Extract from the Correspondence of the American Bible Society. From Hon. Wm. Wirt, through the Rev. Mr. Nevis.

Baltimore, May 7, 1833.

MY DEAR SIR,—You, who know the state of my health and the engagements which environ me, require no explanation of the causes that disenable me from following the bent of my inclinations in regard to the approaching Anniversary of the American Bible Society. I do devoutly wish that I could be with you, and that it were in my power to say or to do any thing that could give the slightest auxiliary impulse to the greatest cause that can engage the attention and efforts of man. Life and all its other concerns are indeed but "shadows light and vain, still hasting to the dust;" but *this* aspires to the skies, and seeks a mansion eternal in the heavens—not for ourselves only, but for all our brethren of the race of Adam throughout the inhabited globe. There is nothing sweet and touching in any other instance of human charity and mercy, nothing warming and firing in any former example of heroism, which is not thrown into the shade in comparison with this. To have sent bread in former days to the famishing inhabitants of Carraccas, and more recently to those of the Cape de Verde Islands, were thought beautiful instances of the sympathy of man for man; and yet how do they vanish in comparison with this noble effort to send the bread of life eternal throughout a lost and perishing world! The emancipation of Greece, of France, and of Poland, which have heretofore so intensely engaged the solicitude of our patriots—what would they be, if they could all be accomplished according to our wishes, compared with the emancipation of this entire world from the bondage of idolatry and sin, and the introduction of all its inhabitants to the glorious liberty of the sons of God? The Crusades of former ages, whose contemplation, even at this distance of time, disturbs the sobriety of history, and disposes her to borrow the language of poetry in depicting all Europe as loosened from its foundations and precipitated against the bosom of Asia, for the purpose of rescuing from the infidels a small portion of territory called the Holy Land—what was there in their object, in their achievements, or in the boasted age of chivalry to which they led, that can bear a comparison with this magnificent enterprise of converting the whole earth into a Holy Land, and all its inhabitants into followers of the Cross and heirs of glory? It is in vain that I seek for illustrations to express my conception of the grandeur of this enterprise.

There is a political scheme on foot, which aims at the abolition of war, and the establishment and perpetuation of peace among the nations of the earth. But the best of all peace-societies is the Bible Society. Let that Book but be received by the world, in its orginal simplicity and purity, illustrated as it was by the life of our Saviour and his Apostles, and, as I trust, by the lives of those who are employed, like the angels of heaven, on the great errand of love—of disseminating it throughout the world; let it but be understood and embraced in its true spirit, and we shall see verified the song of those other angels, addressed to the shepherds of the east at the epoch of the Incarnation, "Glory to God in the highest, and on earth peace, good will toward men."

The man must be cold and selfish indeed, who would not be proud to contribute, in however small a degree, to such a consummation. As to me, the state of my health and my time of life enables me to contribute but little beyond my prayers and wishes.

That it may be His will to hasten this joyful event, is in truth the humble and fervent prayer of Your friend,

WM. WIRT.

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HARTFORD, June 5, 1833.

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M. Fithian, Joseph R. Chandler, Wm. Fry, Stevenson Smith, Peter Hay & Co., Zachariah Poulson, Cha's. Alexander, Edmund Morris, J. J. Woodward, John Young, Isaac Ashmead & Co., Wm. Stavely, Russel & Martien, Clark & Raser, Tho's. Kite & Co., Sherman & Co., Kember & Sharpless, Mifflin & Parry, Wm. F. Geddes, Geo. Goodman, Wm. Pilkington, Wm. Brown, T. W. Ustick, Simon Probasco, John Clarke, Cha's. Elliot, Garden & Thompson, Adam Waldie, J. R. A. Skemth, S. C. Atkinson, Marsh & Boder, S. Conrad, H. Dickinson, Joseph Reading.

The subscriber keeps constantly for sale, Ink from the Manufactory of Johnson & Durant, at Philadelphia prices, which he warrants of good quality. It has given full satisfaction to those who have used it in this city. A liberal discount will be made for cash.

June 29, 1833. P. CANFIELD.

WANTED,

A LOAN of 6000 dollars for a term of years, to be secured by mortgage of unencumbered and productive real estate in this city, of four times the value. Application personally or by letter may be made to the Editor of the Christian Secretary.

Hartford, June 29, 1833. 29

FULLER'S COMPLETE WORKS.

F. J. HUNTINGTON has this day received, The Complete Works of the Rev. Andrew Fuller, with a memoir of his life, by Andrew G. Fuller, in 2 vols. Royal 8 vo.

ALSO RECEIVED AS ABOVE.

A large supply of Malcomb's Bible Dictionary, Winchells Watts' Psalms and Hymns, *large and small size*, Mrs. Judson's Memoirs, Sabbath School Class Book, Scripture Natural History, together with a very complete assortment of Sunday School Library and Class Books.

June 22. 28